

A
Weeks Preparation

Towards a

WORTHY RECEIVING
OF THE

Lords Supper

AFTER THE

Warning of the Church

For the Celebration of the

Holy Communion

IN

MEDITATIONS and PRAYERS
for Morning and Evening, for every
Day in the WEEK.

ALSO

Some MEDITATIONS to livewell
after the Receiving the *Holy Sacraments*.

The Fifteenth Edition.

L O N D O N,

Printed for Samuel Keble and are to be sold
at the Great Turks-Head in Fleetstreet;
over against Fetter-Lane-end. 1691.

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P*Reparation to a Holy Life, or Devotions for Families and Private Persons, with Directions suited to most particular Cases, &c. By the Author of the Weeks Preparation to the Sacrament, &c.*

A Collection of Private Forms of Prayers out of the Common-Prayer Book, for Morning, Noon, and Night, and other special Occasions, being in a different Method from any former, By the Author of the *Weeks Preparation to the Sacrament, &c.* Together with the Holy Feasts and Fasts, as they are observed in the Church of *England* Explained, and the Reasons why they are yearly Celebrated.

A Table to all the Epistles and Gospels in the Book of Common Prayer, so that you may find any Texts of Scripture, being contained in them.

Rules for our more Devout Behaviour in the time of Divine Service in the Church of *England*.

An Explication of the Terms, Order, and Usefulness of the Liturgy of the Church of *England*, by way of Question and Answer, recommended to be learned after the Church Catechism.

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Repent you of your sins, or else
come not unto that Holy Table.



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IMPRIMATUR.

Joannes Battely Reverendissimo
in Chr. Pat. & Dom. Domino
Gulielmo Archiep. Cant.
Sacris Domesticis.

Jan. 29th. 1685.
Ex Aedibus Lambethanis.

THE PREFACE.

THE Mark, at which all good designs and Acts take their aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this Weeks Preparation to the Holy Sacrament tends: First to advance God in his Honour, the second to promote the welfare of our Souls: The stile of it is fit for Closets, plain and useful, the matter is of the greatest concernment to Christian Religion.

Lamentable are the Ruins into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, but walk in By-ways of their own, which are called in Holy Scripture, the ways of the wicked, that broad way that leadeth to Destruction, being ignorant of the way of Life and Peace: For Religion is the Worship or Service of God, for which God made Man in this

A 3 World,

The P R E F A C E.

World, and for to live happy with himself in another World; and the means to be so happy is to serve God, according to the true Christian Religion of the Church of England, as it is by Law Establish'd; and to Believe, Do, and Pray aright, according to the strictest Rules of this Religion; let us be Humble and Diligent, and let the Service of God be our greatest Care, and greatest Imployment; we living in so Good times, in the Arms of so good a King, whose Justice and Wisdom we lie down in safety under, having now nothing to Employ us but in the Service of God, and to live a Holy Life, in Peace and mutual Charity, to enjoy the Blessings of the Government under so Great, and so Good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs, I hope these Meditations and Prayers, may do thy Soul some service, (if thou be a Man or Woman of another Soul, I wish thee possessed of a better Spirit) and let thy profession be, to contemplate Heaven,
and

The PREFACE.

and Contemn Earth, and make it thy Practice and Business to live to God, and die for Christ : Religion, that is, to believe largely all which God says in his Word, briefly sum'd up in the Apostles Creed, which all Christians receive as the Rule of our Faith; and by the Ten Commandments we are to govern all our Actions, as the great Rules of our Life; for Solomon, who is so much celebrated in Scripture for his Wisdom, and Knowledge, hath purposely written a Book, the main Argument whereof is to enquire, wherein the Chief Happiness of Men doth consist, in the Conclusion, asserts every mans greatest Interest and Happiness to consist in being Religious, Eccles. 12. Verse 13. Let us hear the Conclusion of the whole Matter, Fear God and keep his Commandments, for this is the whole Duty of Man. And yet how few are there that perform it, which yet is not so much our Duty, as it ought to be our Delight: He, that hath but once got the Habit of Adoring his Maker, will quickly find

The PREFACE.

Religion but a pleasure; and that Law which seems so hard and unpleasing to the World, will be but a Recreation to his Soul; for every considerate Man or Woman after all their other Disquisitions, will find it to be his Chief Interest, and that which doth deserve our utmost Care and Diligence.

But, alas! How little is there of David's Piety amongst us now, when instead of Delighting in Gods Law, we deface it more, and are so far from Meditating on it either Day or Night, that we never think upon it at all; our Fore Fathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become good; and now we are taught to Dispute rather than to live; let us learn to live well rather than to Talk well, and let us spend that time in Prayer and Meditation, which we throw away upon such useless wranglings: blessed are the times in which Men learn to dispute well, that they may live the better,
since

The PREFACE.

since Obedience is the Love of God, and to do well is the Life of Religion; But it is the great design of Satan, in a malicious Envy to Man, if he cannot spoil us of our Crown, then to rob us of our Comforts, if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this Blessed Sacrament, that ye may have a Portion of the inheritance of the Saints in Light, that ye may be Holy and Unreprovable in his sight; in Love, and in Christ you are Chosen according to the purpose and good pleasure of God; not for our own Works and Merits, but for the Blessed Jesus: For he pray'd to his Father to give him Them out of the World, when being ready to leave the World, and to go to the Father; Thus Beseeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to prosper you in your Preparation to this Blessed Sacrament, and in all things that concern the blessed hope of the appearing of Jesus Christ our Mighty God and Saviour, I end and rest.

The Warning on Sunday before the Communion

DEarly Beloved, on Sunday next is purposed, (through Gods assistance) to be administred to all such as shall be Religiously and Devoutly disposed, the Comfortable Sacrament of the Body and Blood of Christ: To be by them received in remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdome of Heaven, &c.

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A

Weeks Preparation

Towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper*,

On Monday Morning, and the rest of the Week, when we first Awake.

Lighten mine Eyes, O Lord, that I sleep not in Death.

A wake thou that sleepest, and Arise from Death, and Christ shall give thee Light.

Open thou mine Eyes, O Lord, that I may see the Wonders of thy Law.

At our first Rising.

IN the Name of our Lord Jesus Christ who was Crucified for me, I arise from mine own rest to do him Service

Service. He by his Cross and Passion, Save me, Bless me, Govern me, and keep me this Day and for ever, *Amen.*

I laid me down and Slept, and rose up again, for the Lord hath Sustained me. O Lord, I commend this day my Soul and my Body, with all the faculties, powers and Actions of them both, beseeching Thee to be ever with me, to Direct, Sanctifie and Govern me in the Ways of thy Laws, and in the Words of thy Commandments; that through thy most mighty Protection, both here and ever I may be preserved in Body and Soul, to serve Thee, the only True God, through Jesus Christ our Lord, *Amen.*

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name. I beseech Thee Mercifully to incline Thine Ear to me, and support my weakness by thy Mercy, in my preparation

paration towards a worthy Receiving thy Holy Sacrament: and grant, O Lord, that small service (my Prayers and Supplications,) which I shall do this day, I may effectually obtain, to the relief of my necessity, and the setting forth of thy Glory, thro' Jesus Christ our Lord, *Amen.*

Our Father which art in Heaven, &c.

Mondays Meditations. in the Morning.

Upon the most Holy Sacrament.

GOD being an Infinite Good, as he hath his Being from himself, so hath he his contentment in himself: He hath his Paradise in his own Bosom, his perfect Bliss in the Eternity of his own Fulness. And, O the immensity of Gods Love unto Man, in ordaining him no other Felicity than himself enjoys, giving himself to be
Man's

Mans end, Mans Happines. This then is the Comfortable rest of Mans Soul, Communion with God in Christ. O my God, I trust in Thee; my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promises, so that because thou art my God, therefore I trust in thee, yea, because I trust in thee, therefore thou art my God; my God otherwise, O Christ, thou wert not my Jesus; but, O my Jesus, who savest me by thy blood, in this thy Sacrament thou art set forth Crucified, and I behold thy Wounds, from whence, by the Hand of Faith; I pluck forth these Comfortable Words of Life, My Lord, and My God: my God; mine, for thou hast partaken of my humane Nature, and thou hast made me to partake of thy Divine Nature; thou hast taken upon thee my Flesh, and thou hast communicated unto me of thy Spirit: In this thy holy Sacrament thou Communicatest Body and Blood, Flesh and Spirit, thy whole Manhood, yea, thy

thy very Godhead too : Thy whole self was Mediator ; therefore thou art my God, and I trust in thee, I trust in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even to make good my Communion with thee in all thy fulness ; A Communion so firm, that the Bread and Wine I Eat and Drink, is not more really my Food, than thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in my own Faith, but in thy faithfulness ; not in mine own Repentance, but in thy Pardon ; not in mine own Preparation, but in thy Acceptance ; in Thee, and in thy Merits, in thy Mercies do I trust, let me not then be ashamed ; let me not be disappointed of my Hope, deprived of thy Blessing ; I trust in thee , by this Sacrament, which I am going to, to be filled with good things, O let me not be sent empty away ; I trust in thee, as the
Rock

Rock of my Salvation : Thou my God hast promised, that whosoever trusteth in thee, shall not be confounded; be it then unto me according to thy Word. And seeing thou, O God, mayest as soon not be, as be unfaithful, make my trust as firm, as thy Promise is sure, and so shall I not be confounded, as if I had taken a wrong Course to be saved; but, O my Jesus, behold I am coming to Thee, another poor *Bartimaus*, so blind, that to shew me thy ways, thou must not only point them out, but also give me Eyes to see. I am to present my self to thy Table, as another impotent Cripple in the Temple; so that to lead me in Thy Truth, thou must not only go before me, but give me Feet also to run after Thee: and that thou, my Jesus, (who art the same yesterday, to day, and for ever) wilt now, by a miraculous power of thy Grace and Truth, even cure my spiritual Lameness, and ignorant Blindness; this is the ground of

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of my Hopes, thy Promises; this is my Encouragement, thy Sacrament: In which Sacrament and Promises thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou hast given the Promise, and in thy Sacrament that Promise is sealed; that thou wilt save me from the Paths of Death, and lead me in the way of everlasting Life; And so Faithful art thou who hast promised; that safer it is for my Soul to be as low as Hell with a Promise, than to be as high as Heaven without it; tho' as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Presumption throw me down.

Now for our comfortable access to this most Holy Service, let us call to mind the first Institution of the same; how we have Christ in his own Precept and his Promise, S: *Matth.* 25. 26. S: *Luke* 22. 19. His Precept, *Do this*, His Promise, *This is my Body which*

8 **A Weeks Preparation**

was given for you, this is my Blood which was shed for you : As if, here I offer you the benefit of my sufferings, and leave you a pledge at parting, of my dearest Love ; A New Testament, a New League or Covenant between God and Man; that God will now think on your sins in Justice no more.

Christ our Saviour, when the time drew near that he should be betrayed and delivered up unto Death, he communeth with his Disciples after this manner, *St. Luke 22. 15.* I have earnestly desired to eat the Passover with you before I suffer, and he took Bread and blessed it; in like manner he took the Cup. In consecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the visible Elements, which he took and gave, declare two things: The one, that he would the morrow following make himself an Oblation for the Redemption of many upon the Altar of the Cross ; the other

other, that he would become unto the Faithful by this means a Table, in both, God hath the Glory, and Man the Benefits; the faithful Communicant do receive that which the Word found, to wit, Preservation unto Life Everlasting, both of their Bodies and Souls: For the humbled Sinner believing in the Incarnation, Death, and Passion of Jesus, and receiving this Bread and Wine in token that God hath given him for our sins, and that he doth rely on him as his only Redeemer; this doth convey, to such a penitent Believer, all the Benefits of the Birth, and the Death of Jesus; and as the Bread and Wine, being received, do communicate to us all the Strength and Comfort that they contain, so the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perswasions of his Pardon, and Encouragement to his Graces, and so hath spiritually eat the Flesh, and drunk the Blood of Christ; so may we rejoyce in his Salvation,
and

and represent with gladfom hearts his Sacrifice to God for our Expiation; and fix our eyes upon that Glory where he is enthroned; hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder us, O my Soul, from going to begin to be so happy? Search and Try, Examine and Prove thy self, hast thou not a mind to know and do the whole Will of God, with all thy heart, and with all thy Soul, and with all thy Strength?

Dost thou not choose to be poor in Spirit, meek, merciful, pure in heart, a Peace-maker, a penitent Sufferer for Righteousness sake? and art thou not desirous to make an increase of all these by going to his Holy Table? Be not discouraged then, but know, that the Lord hath chosen him that is godly for himself. The Lord will hear when I call upon him: Go and offer the Sacrifices of Righteousness, and put thy trust in the Lord.

*A Prayer, on Monday in the Morning,
as soon as we are dressed, for Grace to
spend the Week and our Time well.*

O Eternal God ! who from all Eternity does behold and love thy own Glories and Perfections infinite, and hath created me to do the Work of God after the manner of man, and to serve thee in this Generation, and according to my Capacity. Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my time this Week, so as I may best prevent or resist all Temptation. Let thy Graces so perpetually assist and encourage my Endeavours, conduct my Will, and fortifie my Intention, that I may persevere in that Holy Condition which thou hast put me in by the Grace of the Covenant, and the Mercies of the Holy Jesus; O never let me fall into those sins, and retire to that vain Conversation, from which the
Eternal

Eternal and merciful Saviour of the World hath redeemed me ; but let me grow in Grace, adding Vertue to Vertue, reducing my purposes to Act, and increasing my Act till they grow into Habits, and my Habits till they be confirm'd: Let thy preventing Grace dash all Temptations in their approach, that my hopes be never discomposed, nor my Faith weakned, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessened: Take from me all slothfulness, and give me a diligent and an active Spirit, and Wisdom to choose my Employment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the spaces of this Week, in Meditations upon the most Holy Sacrament with actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord, at his sudden coming, may find me busie in Lawful, Necessary, and

and pious Actions, improving my Talent intrusted to me by thee, my Lord; that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy mercies sake, and my dearest Saviours sake.
Amen.

Now repair unto the Publick Service of the Church, if you have opportunity, if not, you may make use of a Collection of Private Forms of Prayers out of the Common-Prayer Book for Morning, Noon, and Night, &c. which I have lately put out, or some others in the like kind.

Mondays Meditations in the Evening:

Upon the most Holy Sacrament.

CONsider with your self, sometime before you intend to communicate, that you are invited to come, not only in the presence, but unto the Table of God; to be one of the Guests of the Lord of the whole World. What manner of Love is this that Heaven hath

hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you see his bleeding Wounds, and not be troubled? No pious heart can be so hard: And yet when you consider, that by those Stripes you are healed; that he hath washed us from our sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be secure and safe, you cannot choose but rejoice in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour; it is convenient, (that to put away the suspicion of ingratitude,) it be received and handled with Love chiefly seeing we can requite in no other thing, the Love declared in ordaining

the Sacrament, so full of Love then by love; of which love, God would that we should dispose, and so change it into what we see most pleasing to him: Whereupon Christ our Saviour, while he giveth us a token of his highest Love, with his Grace, with so many Merits of his Preachings, Labours, Fastings, Prayers: So we, when we give to God our love, we do give him all things, which we have most precious: Hence it cometh, that God doth more esteem, and that more worthily too, of this one love, than of all other things in the World; neither doth he require any other thing of us, when elsewhere he saith, *Prov.* 3. 26. *My Son give me thy Heart;* that is to say, the Love which is thine. Christ, to shew his Love towards us, has given us of his own Bread, and of his own Cup: nay, he hath given us his own Body as Bread, his own blood as Wine, for the nourishment of our Souls.

Consider how great care our Savi-
B our

our hath shewed towards us, in instituting this Sacrament, and bestowing it on poor Sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the World, O Lord, be greater in my Soul, than the Love of Thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament? My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in a neglect of Thee: Better this Earthly Tabernacle should be dissolved, than become a Theatre for sin to revel in; let me pay Nature the debt I owe her sooner than perhaps she would allow for it, rather than run in score with thy Justice: 'Tis better I should die and be lost in the Memory of that World, than forget thee; thou hast broughtest me from nothing, not to sin, but to serve Thee at thy Table and hast imprinted in me a Ray of thy Self, that I might not seek to

own, but thy Will; not pursue the
World, but Heaven: Make me there-
fore to see the solid ravishing Conso-
lation that is in serving Thee, what
Joy accompanies thy Grace, that so
I may no longer follow my Sense, but
my Saviour. It is none of the least
Sins of our Youth, that we are careless
and forgetful of thee, our Creator;
and no wonder we are so insensible
of the Joys to come, that live in such
a constant and continued neglect of
the Lords Supper: Make me there-
fore, O my God, to consider, that
had I the fruition of all that I can wish,
or long for here, I shall not only
not be satisfied, but in the end find
how miserable he is, that setteth his
Heart on any thing but thy self; teach
me therefore so to enjoy the World
that I lose not thee, nor the memory
that blessed Reward thou hast
promised to them that honour Thee:
Tablet every one, meditating on the
Love of Christ, ask the Question, and
take the Answer with the Prophet,

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Psal. 16. 11. *What shall I give unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, &c.*

Now repair unto the Publick Service of the Church, if you have opportunity, if not, observe the Directions, Pag. 13.

*Preparation to Receiving of the
Sacrament.*

THE due Preparation to the Sacrament, is by Examination and Prayer, whether thou hast,

1. A fervent desire to partake of this Holy Table.

2. Competent Knowledge in this high Mystery.

3. Faith in Christ's Incarnation, Life, and Death.

4. A Conscience cleansed by true Repentance.

5. An Heart free from Malice and all Uncharitableness.

He that worthily receiveth, must

- | | | |
|-------------|----|-------------|
| 1. Examine. | 28 | 4. Believe. |
| 2. Desire. | | 5. Repent. |
| 3. Know. | | 6. Love. |

Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, *1 Cor. 11. 28.*

Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied, *St. Matt. 5. 6*

Ho, every one that thirsteth, come ye to the Water, *Isa. 55. 1.*

Give us evermore of this Bread, *St. John 6. 34.*

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body, *1 Cor. 11. 29.*

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me, shall never thirst, *St. John 6. 35.*

Christ dwelleth in us by Faith, *Eph. 3. 17.*

I will wash my hands in Innocency, and so I will go to thine Altar, O God, *Psal. 26. 16.*

If thou bring thy Gifts to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gifts, *St. Matth. 5. 23, 24.*

To love God above all for his Own ſake. To love all men as our ſelves for Gods ſake. And to do unto others, as we would they ſhould do unto us, *St. Matt. 22.*

Holy and good Rules to be obſerved.

The Sacraments of the Church.

The two truly ſo called, (as generally neceſſary to Salvation) are Baptiſm and the Lords Supper.

The Three Theological Vertues.

Faith, Hope, and Charity, *1 Cor. 13*

Three kinds of Good Works.

Faſting, Prayer, and Alms-deeds *St. Matth. 6.*

Seven Gifts of Good Works.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a godly fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long suffering, Meekness, Faith, Modesty, Shamefac'dness, Sobriety.

The Seven Spiritual Works of Mercy.

1. To instruct the ignorant, *St. Matt. 18.*
2. To correct Offenders, *S. James 5.*
- 3 To counsel the doubtful, *Gal. 6.*
4. To comfort the Afflicted, *Prov. 27.*
5. To suffer Injuries with Patience, *Eccles. 5.*
6. To forgive Offences and Wrongs, *Rom. 15.*
7. To pray for others, *S. Mark 11:*

The Six Corporal Works of Mercy.

1. To feed the hungry, and to give drink to the thirsty, *S. Matth. 15.*
2. To cloath the naked, *S. Mat. 25.*
3. To harbour the Stranger, and Needy, *Tobit 2.*
4. To visit the Sick, *Isa. 58.*
5. To minister unto Prisoners and Captives, *Tobit, 2.*
6. To bury the Dead.

The Eight Beatitudes: S. Matthew 5.

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.
2. Blessed are they that mourn, for they shall receive Comfort.
3. Blessed are the Meek, for they shall receive the Inheritance of the Earth.
4. Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed

for the Sacrament. 23

6. Blessed are the pure in heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer persecution for Righteousness sake; for theirs is the Kingdom of Heaven.

The Seven Vertues.

1. Humility. 2. Liberality. 3. Chastity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and Earnest Serving of God.

The Four last Things.

Death, Judgment, Hell, and Heaven.

A Catalogue of some Sins to Examine our selves by.

1. **T**hey that by their evil disposition, endeavour to perswade themselves that there is no God.

2. They that prefer, or love any thing whatsoever before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God so as to keep from offending him.

5. But fearing man above him, by committing sin, to shun some outward suffering.

6. Not trusting on God in Dangers and Distresses, but using unlawful means to bring us out of them.

7. Not depending on God for supply of our Wants, and immoderate care for outward things.

8. Neglecting to Labour, and expecting God should support us in our idleness.

9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lords Day, and the Feasts and Fasts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Being careless to get knowledge

of our Duty, choosing rather to continue ignorant, than put our selves to the pain or shame of learning.

12. Placing Religion in hearing of Sermons, without practising them.

13. Omitting Prayers publick or private, and being glad of a pretence to do so.

14. Neglecting the Duty of Repentance, not calling our selves to daily account for our sins.

15. Disturbing our minds with anger and peevishness.

16. Not carefully Examining what our Estate towards God is.

17. Uncontentedness in our Estates, envying the Condition of other men.

18. Uncleaness, Adultery, Fornication, unnatural Lusts, filthy and obscene talking, impure Fancies and desires.

19. Murther open or secret.

20. Unfaithfulness in Trusts, whether to the Living or Dead.

21. Blasting the Credit of our Neigh-

Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, Cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight occasions.

Of the Seven deadly Sins.

The first of Pride.

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisie, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Niggardliness, Greediness, Miserableness, Unpitifulness. Not giving Alms: not lending to some in need: not contented with mine own Estate.

The

The Third of Luxury.

Committing of Adultery, Unclean thoughts, Words, or Deeds, Unchaste looks, Lascivious dressings, Colloaring or Painting, over curious beholding, Lewd Company, Dishonest Books, Unchaste Songs, Love Letters.

The Fourth of Anger.

Anger, Impatience, Hastiness, Rage or Fury, Disdainfulness, Fretfulness, Discontentedness, Picking of quarrels, Immoderate grieving, Severe correcting.

The Fifth of Gluttony.

Gluttony, Drunkenness, Delicate dishes, Intemperate feeding.

Giving to dogs, that which the poor would have been glad of.

The Sixth of Envy.

Envy, Grieving at anothers prosperity or gettings, or to have them well

well spoken of, rejoycing at their hurt.

Interpreting their doings, or sayings in the worser part.

The Seventh of Sloth.

Sloth, Indevotion, Idleness or Laziness, Neglecting things given me in charge, Ingratitude to God for his benefits, Unthankful to my Friends and Benefactors, Choosing rather to want, then to work or labour for my living.

Nota.

In all which a man may not only sin himself, but also be accessory to another mans sin; either by commanding, by counselling, by consenting, by receiving, by not partaking, by not uttering it, by speaking to hinder it, by not admonishing, and lastly by evil example,

Holy Ejaculations to be said after Examining our selves of our Sins.

Kneeling say,

W Ho shall give to my Head
Water, and to mine Eyes a
Fountain of Tears, that I may be-
wail both day and night ; my Sins
and ingratitude towards God my
Creator,

Consider (O my Soul) the mul-
titude of the benefits of God bestow-
ed upon thee, and be thou confound-
ed and ashamed of thy iniquity and
wickedness.

Thou hast made me, O Lord,
when I was not, and that according
to thy own Image.

Thou from the very instant of my
being, hast been my God, my Father,
my Deliverer, and all my Good.

Thou hast come down from Hea-
ven, to seek me in all those ways in
which I had left my self.

What shall I do my Lord , what
shall

shall I do ? I confess I am not worthy to appear in thy sight, nor to behold thee.

Whither shall I fly from thy face ?

Art not thou my Father, and in very truth a Father of Mercies which have no end or measure.

For though I have (as much as lay in me) for a long time detested to be thy Child ; yet thou even to this present, dost not desist to be my Father.

What then shall I do but cast my self down at thy Feet, and humbly crave Mercy ?

Art not thou my Creator, my Preserver, my Redeemer, my Deliverer, my King, my Pastor, my Priest, and my Sacrifice ?

Whither then shall I go ? Whither then shall I fly but unto thee ?

If thou reject me , of whom shall I seek for succor ?

Behold I come full of wounds for thou canst heal me.

Thou shalt sprinkle me (O Lord)

with

with thy precious blood shed for me,
and I shall be made clean.

Thy mercy is greater then my iniquity,
thy clemency exceedeth my malice,
and thou canst forgive more then I can sin.

Do not consider, O Lord, the multitude
of my sins, but thine infinite mercies.

I resign my self wholly into thy hands.

Thou O God, who art able to do all things,
convert me unto thee.

Enlighten my understanding, sanctifie
my will, increase my strength of Body
and Soul, and renew my Spirit.

That I may depend only on thee,
fear and love thee above all things,
and serve thee fervently. And in all
my actions hereafter, to conform my
self to thy blessed will and pleasure,
I beseech thee finally to impart unto
me thine abundant effectual
Grace by which I may be able to be-
gin to lead a holy Life, and to serve
thee

Thee, even to the end of my Life,
Amen.

*A Prayer for Monday Evening, for
preparation for receiving the Holy
Sacrament.*

O Lord, I do here cast down my
self before thee, O cast me not
away from thee; I cannot stand at the
Bar of thy Justice, I do therefore lie
down at the footstool of thy Mercy;
I do condemn my self for my sins,
Lord do not thou Judge me, but
conceal my sins in my Saviours blood:
I do most humbly confess and bewail
my wretched nature, and wicked life
before thee, for my Thoughts, Deeds
and Works past: My Con-
science cries out against
me *, So vain, so vile, so
foul, and so ill have they
been before the. Wash my Soul, O
Lord, in the streams of thy Mercy, tho'
as Red as Crimson and Scarlet, Thou
hast promised the Penitent, they shall

* Here think
of particular
Sins.

be white as Snow : O acquit this pen-
five Soul of mine, I beseech thee, and
for the time to come, let thy holy Spi-
rit assist me to live with more Consci-
ence and less sin before thee : Lighten
my mind with a sight of thy Truth,
and fire my heart with a love to thy
Sacrament, that the Vanities of the
Earth may be my scorn, and the Glo-
ry of Heaven the only ambition that
takes me; and thy fear my only care,
as the way to that Glory; for the
more I serve thee, the more is thy
Blessing on Earth, and will be my
blessedness in Heaven, Day and
Night, if I cannot with *Hanna* in the
Temple, because of my business and
charge in my house and the World,
yet since I am redeemed to serve thee
all my days, let me not deny thee
to spend this Week holy. Since thou
wilt give me Eternity for it, let me
bestow my time upon thee with a
good Conscience. At all times make
me to Watch and Pray, and strive
more diligently : And let thy Holy
Spirit

Spirit assist and strengthen me to victory; let me so use Thy earthly blessings, that they may not hinder me from coming to Thy Table; even for the blessed Mercies of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son, Jesus Christ, my Lord, Amen.

O Lord God, my keeper, the Fountain of all blessings, be pleased to sow the good seed of thy Word in my heart, and water it with the dew of thy divine Spirit; that while I exercise my self in it day and night, I may be like a Tree planted by the Water-side, bringing forth in all times and seasons, the fruits of a holy Life; I am not now mine, but thine, therefore claim me as thy right, keep me as thy charge this Night, and love me as thy Child, and grant me such health of body, that both in my soul and body, I may evermore serve thee with all my strength

strength and might, through Jesus Christ
our Lord. Amen.

*A Prayer to conclude our Devotions for
every day in the Week.*

A Almighty God, who hast pro-
mised to hear the Petitions of
them that ask in thy Sons Name; I
beseech thee mercifully to incline
thine ears unto me, who have now
made my Prayers and Supplications
unto thee : And grant those things
which I have faithfully asked, accord-
ing to thy Will, may be effectually
obtained to the relief of my necessi-
ties, and to the setting forth of thy
Glory, through Jesus Christ our Lord,
Amen.

The Blessing.

*The Peace of God which passeth all
understanding, the blessing of God Al-
mighty, the Father, the Son, and the
Holy Ghost, be with me now and at the
hour of Death, Amen.*

Tues.

Tuesdays Meditations in the Morning.

Upon the most Holy Sacrament.

MAny there are in the World who, upon carelessness and negligence, are not willing for to give over Worldly business, or to take pains to prepare themselves to this special part of the Service of God; and abstain from the Holy Sacrament when any find these wants and defects in themselves, as many do, they ought to consider what they ought to do, for fear of further peril: A miserable case it is, that we should, for mean and transitory things, neglect Heavenly; let us consider whose creatures we are, why God hath sent us hither, what he will require of us when we are departed hence; let us not be discouraged, but as long as we live let

let us remember to serve God , not only in Prosperity, but also in times of Adversity; if in our earthly affairs we often forget Heavenly, good reason is it that in our Heavenly , we should much rather forget all Earthly, and prepare our selves to this so solemn a Sacrifice ; let us go, and if it be possible, excite a greater Love in our hearts towards our Lord Jesus then ever we felt before. Let us offer up our selves to him with a strong flame of devotion, which may always burn, and rise up higher and higher , till it touch Heaven ; and give me a Communion with the God of my Salvation, in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount , and build Tabernacles for this contemplation of my Saviours Love ! How do I behold him through faith , communicating himself unto me in all his fulness ! and Oh that my Soul could imitate my Saviour ! Oh that my heart might return like

like Love, in giving my self, my whole self unto my Jesus; so that, if I find not present comfort in thy blessed Sacrament, yet on thee will I wait; wherefore if thou art pleased to defer my Salvation for the trial of my Faith and love, O let not my Faith faint, seeing I cannot wait too long for the grace I so much desire, and which I am assured I shall at last obtain; for the Lord is good; and where, Oh my soul, canst thou better taste the goodness of the Lord then in this blessed Eucharist? The Sacred feast of the Lords goodness? The Saints of Old, how have they come from this thy Table satisfied with good things, and strong to resist the temptations of Satan: why art thou so heavy, O my Soul! and why art thou so cast down within me? Is it because thou hast broken the Covenant of thy God, and that by thy sin? Be it so; yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours? Our Lord and Saviour Christ Jesus,

Jesus blessed for ever, he comes to seek those that are lost, to raise those that are fallen, so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the penitent, he will not reject the humble, but will teach even sinners in the way: Be it so then, and let my Soul raise it self on the Wing of Prayer, and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest Provision for our spiritual Journey, in this our Earthly Pilgrimage to the Heavenly Canaan.

Repair to the Prayers of the Church, or observe the Directions, pag. 13.

A Prayer on Tuesday Morning, for our Preparation to the holy Sacrament.

O Eternal God, who wert pleased in mercy to look upon us, when we were in our blood, to reconcile us when we were Enemies, finding out a remedy for us, which Mankind could never

never ask, even making an attonement for us by the death of thy Son. O let me never fall into those sins, and return to that vain conversation from which the Eternal and merciful Saviour of the World hath redeemed me; but let thy preventing Grace dash all Temptations this Week in their approaches; let me grow in Grace, adding Vertue to Vertue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed. O God be pleased to impart unto thy Servant a Ray of thy heavenly light; open mine eyes, and set all my sins before my face, that I may speedily, and earnestly, and perfectly repent and forsake them all; give me a sight of my infirmities, that I may watch against them; and Whatsoever is wanting in me towards the understanding of any thing, whereby I may please thee and perfect my duty; I beg of thee to reveal that also unto me. Oh that I may feel such a strong sense of this

thy incomprehensible Majesty, pressing upon my heart, that may bear down all other thoughts this Week, and the rest of my Life. I dedicate my self absolutely to thy Obedience, and let me never be so unreasonable as to return to those sins, which are the burthen of my heart, and grieve the Holy Spirit, which rent the flesh, and shed the blood of the Lord Jesus, and which I have so often, and so solemnly protested against; be pleased therefore, O my dearest Lord, to create in thy Servant, a great hunger and thirst after the things of thy Kingdom, and the Righteousness of it, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, so my Soul may desire thee, O Lord: O kindle such a holy flame in my Soul, that it may be meat and drink to me to do thy Will, loving thee above all things in the World, worshipping thee with the humblest Adorations and frequent Ad-

dresses, continually feeding upon the apprehensions of thy Divine sweetness and eternal Love, and joy in Heaven, to which I humbly hope to be brought by thine infinite mercies in him, who hath taught me to call thee Father, and to say, when I pray,

Our Father which art in Heaven, &c.

Tuesdays Meditations in the Evening.

*Preparations before the Sacrament, and
the necessity of it.*

Preparation is a means to get the Heart in order for receiving the blessed Sacrament: take heed to thy foot, when thou comest into the House of God; but if such heed must be taken when we come to the House, how much more when we come to the Table of the Lord? Sanctifie your selves (saith Sa

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 muel) and come with me to the Sacrifice. Sanctification is preparatory to Eating of the Sacrifice, and no less in our feeding on that great Sacrifice for sin, to which all the Mosaical were but shadows ; it was a Saint-like saying of David, Psal. 26. 6. *I will wash my hands in innocency, so will I compass thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Disciples in another case: *Are you able (saith Christ) to drink of the Cup that I shall drink of?* we know how roundly, but rashly they answered, *we are able,* St. Matth. 20. 22.

Some poor Wretches, if we ask them, Are ye able, are ye fit to receive Christ in the Sacrament at his Table? They are so confident of their worthiness and ability, that they are offended at the very question ; whereas the Lord knows, they never yet bestowed one poor hour in examining their state, and preparing their hearts for so solemn a work, for according to a man's Preparation will be his profit.

Preparation is the Seed preceeding the Harvest. He that sows nothing reaps nothing, and he that sows sparingly, shall reap sparingly : 'Tis in receiving as in praying, he that prepares his heart to pray, finds God with a ready Ear. God enlargeth his Hand to Receivers ; Open thy mouth wide, and I will fill it, *Psal.* 18. 10. *Joseph* saith to his Servants, fill the mens Sacks with Food as much as they can carry, *Gen.* 44. 1. How much more will our blessed Jesus be liberal to us in the holy Sacrament: draw near to God, and he will draw near to you, (*James* 4.) and the greater blessing shall we carry away with us from these Mines of Blessing. A holy Life is a perpetual Sacrifice, and he that so lives, keeps his heart as an holy Altar, always warm and glowing within him: a circumspect Life makes us both fit and desirous to converse with God every day ; good Actions begets in us greater longings after Grace, and good desires makes us still do well, out of

of hope to have more Grace; when a good Man lifts up his heart to God, he draws down God into his Soul, the sweetness of such converse with God, and the power of his Grace consequent upon our hearty desires, engages and enables us to a holy Conversation of a godly Life; the happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea consider, that it is a very dangerous thing for those who fear God, to neglect attending on his Ordinance. How hard went it with those St. *Matth.* 25. who being invited, came not to the supper; 'tis very dangerous to reject or neglect the Lords Bounty. There is a Punishment for them who ought to come, and come not, as well as for those who come not as they ought.

No man can come so worthily as he ought, do we what we can, too much dulness, deadness and distraction will

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be

be our Companions; but yet this is our encouragement, that if the Lord sees a man set himself seriously to a Preparation, he will bear with many failings. *Hezekiah prays,*

Chron. 30. 18.

The good Lord pardon every one that prepares his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the preparation of the Sanctuary. And what was the success of his Prayer? And the Lord healed the people, and they kept the Feast with gladness. Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances. Let us this Week set our hearts in order to serve God, for our coming to the Lord's Supper, and consider how well-pleasing it is unto the Lord Jesus, promising to serve him in holiness and righteousness all the days of our Life,

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, pag. 13.

A Prayer on Tuesday Evening, for our Preparation to the holy Sacrament.

O My dear Lord, and merciful Father, which according to the multitude of thy Mercies, doth put away the Sins of those which truly repent, and rememberest them no more; open, O Lord, I beseech thee, the eyes of thy mercy upon me, thy most unworthy Servant, who in heart earnestly desireth pardon and forgiveness of all my Sins and Offences, the total sum whereof is the breach of all thy Commandments, both in Thought, Word, and Deed; thy Blessings and Benefits I have abused; thy Judgments and Punishments not fearing, the means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mightest be feared; thou art a God of all comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in heart

are sorrowful for their sins. It is some small comfort to me, that I am something confounded and ashamed in my own Thoughts. Thou hast not taken, I hope, thy holy Spirit from me, thou wilt not forsake the Work

Psal. 138. 8.

of thine own hands ; but

perfect that which concerneth me.

As thou hast begun a good work in me, (this Week) so thou wilt finish

it, I humbly hope, to the day of Jesus

Christ. Turn my heart, good Lord,

that I may loath and abhor that

which is evil, and cleave to that

which is good. It is not thy pardon

alone which I desire, but that I may

be thoroughly renewed and changed

in my mind, will, and affections. I

long for a strong and settled apprehension of thee, to over-awe and

rule me in every thought, word, de-

sire, and action of my whole Life. In

the Name therefore of Jesus Christ

my blessed Redeemer, I humbly pro-

strate my self before the Throne of

thy Mercy-seat, that for his only sake

thou

thou wilt have compassion for me, I submit my self to thy goodness, beseeching thee not to let my sins to be a Cloud between my Prayer, and thy pity; but forgive and forget all my Transgressions, all my Misdoings, let them be sins of what condition soever, whether sins of my Youth, or sins of my Age, sins of my Body, or sins of my Soul, secret or open sins, notorious or presumptuous sins, sins of pride, envy, hatred, malice, &c. good Lord remit them all, and of thy great goodness grant me perfect remission and absolution for the same.

And now, O Lord, that I am (on Sunday next) to receive the blessed Sacrament of the Body and Blood of Jesus Christ, how shall I that am so great a sinner, dust and ashes, dare to presume to approach thy Table? thou, O Lord, in thy Gospel left us a Command, *Come unto me all ye, &c.* which Command I obey; wash me thoroughly from my wickedness, and cleanse me from my sins, and of thy
gracious

gracious goodness direct me in this great Action, with a reverent and awful fear of thy Majesty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Vertue, Fruit, and Benefits of the Death and Passion of my Saviour; and by the same the remission of all my sins, and everlasting Salvation, through Jesus Christ our Lord, *Amen.*

Wednesdays Meditations in the Morning.

Upon the most Holy Sacrament.

AN D when God gave his Son to the World, it could not be but he should give us all things else; and therefore this blessed Sacrament is a consigning us to all felicities, but

as it was at first, so it hath been ever since: *Christ came into the World, and the World knew him not*: so Christ hath remained in the World by the Communications of this Sacrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of Samaria, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him*; and so if we were so wise; or so fortunate to know the excellency of this Gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness, for the Love of our dearest Lord is written in the largest Characters of Pleasure and delight: That in the holy Sacrament, we may taste and see how gracious our Lord is, no Love can be greater than that which is so beatifical as to bestow the greatest good; and such was the Charity of our Lord, who brings health to us in the holy Sacrament, and life too; giving us the Bread

Bread of *Paradise*, at the same time, yielding food, and health, and pleasure: Love desires to do all good to its beloved Object, and that is the greatest Love, which gives us the greatest Blessing: And this Sacrament Christ designed to that purpose, that he who is not present to our Eyes, might always be present to our Spirit: Love demands Love again, and to desire to be beloved, is of it self a great Argument of Love; and as God cannot give us a greater blessing than his Love, so what greater demonstration of it can he make to us, than to desire us to love him with as much earnestness and vehemency of desire; for Love hath no expression beyond this, that it desires to be united unto its Object. Let it be our great desire and love too, to come to this holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; what Nation is so great who hath God so nigh unto them, as

the Lord our God is in all things for which we call upon him? Let us do honour to God, to express the homage and duty of us his Servants, to acknowledge his supream dominion, to give him thanks and worship, to beg pardon and pray for blessings, and supply of all our needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in his holy Religion. And let us now take shame to our selves, that we have at any time lived so as to contradict our belief, but let us fully resolve to love him better and better by coming to his Table; he hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee good. Raise up thy self, O faithful Soul, and love that Chief good in whom are all goods, without whom there is no other true good. Why should we forsake the Fountain, and follow the currant; but the Fountain is still in God; let

us come to the holy Sacrament, and we shall find the Fountain. O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting life: *This S. John 4. 14. is Life eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou hast sent; and therefore if thou canst confess with thy mouth the Lord Jesus, and believe in thy heart, that God raised him from the dead, thou shalt be saved. O give thanks therefore unto the Lord, for he is gracious; for his mercy endureth for ever, and let us say with a great Joy, Lo, I come to thy Table according to thy Command.*

Repair to the Prayers of the Church, or observe the Directions, pag. 13.

A Prayer on Wednesday Morning. Of Confession of sins to God, before the receiving the Holy Sacrament.

O Almighty God, I thy poor sinful Creature, full of anguish and

for the Sacrament. 55

and confusion for my offences against thy Majesty, I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity; for my sins are more in number than the hairs upon my Head, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I have not lived according to thy Will, but in the Vanity of my own Thoughts, in contempt of thy holy Word and Commandments: I have not loved thee, my God, with all my Heart, nor feared thee with all my Soul, nor served thee with all my might, nor loved my Neighbour as my self.

Lord be merciful to me a Sinner.

I have been negligent in performance of my Charge, idle in doing my Duties in thy holy Sacraments and Exercises of Religion, indevout in my Prayers, weary of their length.

Lord be merciful to me a Sinner.

I have

I have provoked thy Wrath against me, by accustoming my self to do the work of the Flesh, and rejecting the good motions of thy Spirit. Wo unto me Rebellious Wretch that I have Committed these wicked Acts against thee, so loving, so good, so gracious a God; to the utter Destruction of my Soul; without thy Mercy in Christ Jesus.

Lord be merciful to me a Sinner.

I have made my self Guilty in not depending on my God for a supply of my Wants, neglecting to labour, and expecting I should be supported in idleness, not looking up to thee, O God, for a Blessing on my honest Endeavours; not having a high Esteem of thee, my God, and not submitting obediently to act thy Will.

Lord be merciful to me a Sinner.

I have not with care read thy holy Scripture, and not marking when I do Read, but I have followed the

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Pomps and Vanities of this World, and its sinful Customs, not calling myself daily to Account for my sins.

Lord be merciful to me a Sinner.

O Lord let me not add to that heap of sins which I stand guilty of: I am confounded with the multitude of them, and the horror of their Remembrance; but give me grace, O Lord, to pass this Week, and the rest of my Life innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious Blood, I have been dead in Trespases and Sins, but thou art my Resurrection and my Life. Thou, O Lord, lovest to shew Mercy; thou that sparedst thy servant *Peter*, that denied thee thrice; thou that didst cast seven Devils out of *Mary Magdalen*, and didst not Condemn the Woman taken in Adultery, and didst bear the Convert Thief from the Cross to the

the Joys of Paradise. Behold me, O Lord, a fit Object for thy Pity, my sins are so great and many, that to forgive me, will be an Act of glorious Mercy; let thy Holy Spirit lead me from the Errours of my ways into the Paths of Righteousness, to great Degrees of Repentance, and through all the Parts of a holy Life to a Godly and Holy Death; Grant this, O blessed Jesus, for thy Mercies, and for thy pity sake, *Amen.*

O Lord God, into thy hands I commit my Body, Soul, and Spirit, my Thoughts, Words, and Works; all that I am, all that I have, desiring wholly to be Thine. O my God, gracious and merciful, accept me in thy beloved Jesus Christ, in whom alone thou art well-pleased; and for his sake let me not go from before thee without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come Holy to thy Table; a Blessing

of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast blessed me, and that I shall be blessed for ever. *Amen. Amen.*

This Prayer may be used on Sacrament days, before the Receiving of the holy Sacrament.

Wednesdays Meditations in the Evening.

Upon the most Holy Sacrament.

CONsider, that the Devil cannot endure the use of this profitable Sacrament, for he knoweth how much it is of force to attain Blessedness, from whence he for his Pride fell; and he hateth the Sacrament, for in it is represented our Saviours Passion, by Force whereof, he is thrust from the Tyranny which he would exercise upon us, that whereas the holy Sacrament is numbred among the greatest Benefits given to Us of God in this Life

Life, that we do in nothing more avoid the Tokens of Ungratefulness, than by often Communicating the same Benefits. *Do this in Remembrance of Me* ; Dear Jesus, I had been undone for ever, but for thee : For thee then, and for thy sake, what is it which I should not do ? As if it were a Benefit to him, when we benefit our selves ; O Lord, what is it thou wouldst now have me to do, for thy Desires are my Commands ! There is Authority enough in thy Love for me to do what thou shalt please ; speak, Lord then, thy Servant heareth ; whatever thy Will is, that will I do.

Let us humbly beg of him, his Mighty Grace, to confirm in us our Resolution, that so we may always maintain in our Souls this hope of his Pardoning Love ; since thou, O Lord, art so forward to do us good, to bestow thy Blessings unask'd, to do for us, when we desir'd it not, to institute this Feast, which we never expected, to send thy Ministers to call

us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Ministry, and present in what Sacrament; and we must not look for him in the high ways of Ambition and Pride, of Wealth or sensual Pleasures; these things are not found in the house of his Father, neither may they come near his Dwelling.

But if we seek for Christ, we shall find him in the methods of Vertue and Love, and in the paths of God's Commandments; in the houses of Prayer, and the Offices of Religion, in the Persons of the Poor, and in the Retirements of an afflicted Soul; we shall find him in holy Reading and pious Meditation, in our Penitential sorrows, and in our time of trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments; if we come hither as we ought, we are sure to find our Beloved, him whom our soul longeth after.

Sure

Sure enough Christ is here, let me take the boldness now to ask something of thee. O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me; but let it be my Constant Companion, my Guide, my Helper, my Comforter for ever. Thou thyself hast told us, that (in St. John the 10th.) *it shall be given to those that ask it.* And that because thou livest we shall live also: O do not let me lose what thou hast done already, for want of doing something more. Perfect that which concerneth me: For

*Psal. 138. 8. Take not the Works of thy
& 119. 117, own hands. Hold me up
133. 58. and I shall be safe: And*

will have respect to thy Statutes continually. Order my steps in the World, and let not any Iniquity have dominion over me. I entreat thy favour with my whole Heart: be merciful unto me according to thy Word.

Now repair unto the publick Service of the Church, if you have opportunity, if not observe the Directions, pag. 13.

*A Prayer for Wednesday Evening, for
our Preparation to the Holy Sacrament.*

O Lord Jesus Christ, who, for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church to commemorate thee, and convey and seal to our Souls the benefits of thy blessed Body and Blood; let me give due memory to thy death, in preparing and putting my Soul in order, when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin, when a Saviour calls; let not my greatest, and thy vilest Enemies prevail with me to keep away, but make me willing to part with the dearest bosom corruptions, that I may partake of thy heavenly Benediction; let not any blessings that thou hast

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be.

bestowed upon us in earthly things, make us to forget the dependance we have upon thee for them ; or the great need we have of thy heavenly mercy ; and make us always to esteem it our greatest honour, to honour and serve thee, and to enjoy thy favour: Oh let not my sins, though great and many, affright me from thee, because I am unworthy of thee ; but let the humble sense of them drive me to thee, because I have great need of thee, who art the great Physician of our Souls, whose Blood is Balsom for the most deadly Wounds, who hath both the skill and will to cure, and to heal the most desperate diseases of those that with penitent hearts seek unto thee for Recovery and Relief: Let all my wants drive me unto thee for supply, who callest not those that are perfect or righteous, but sayest *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* O Lord, I deliver up my self absolutely to thy Divine Will, with all

O suffer

my heart, desiring and purposing to live in a stedfast Union and Conformity to thy holy Commandments ; that I may have no satisfaction, but in a holy Conscience, no Pleasure but in Religion, no Joy but in God ; and with sincerity and zeal, heartiness and ingenuity, I may follow after Righteousness, and the things that belong unto my Peace, until I shall arrive in the Land of Eternal Peace and Praise, where thou livest and reignest for ever, World without end, *Amen.*

Thursdays Meditations in the Morning.

Upon the most Holy Sacrament.

A Soliloquy.

O Most good and gracious Jesus,
Thou, before thou shouldest
suffer, did bequeath a most excellent
D 2 good

good thing unto thy Children, as a Fatherly Legacy; leaving for us thy most sacred Body to be our Meat, and thy most precious Blood to be our Drink; O thou true Food of my Soul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satisfy me with thy Blood, and let me receive life from thee to act and live unto thee: O my Lord, give me an heart, that I may think on thee, a mind that I may love thee, a Soul that I may remember thee, an Understanding to know thee, and Reason always to stick fast unto Thee; Let me find Thee, O my Hearts desire; Let me hold Thee whom my Soul doth love: O Life, for whom all things live! O Life; which givest me Life by which I live, without which I die, O my Lord, let me renew this Life of mine in thy Holy Sacrament, without which I perish! Where may I find Thee but here? O that I may faith in my self, and depend on Thee: O

my Love, be thou nigh in my mind,
nigh in my heart, and nigh to aid me,
for I languish through Love, for with-
out thee, alas, I die ! but when I think
on thee, I revive again. O Lord, let
me love Thee, because thou first didst
love me ; for he loveth Thee too little,
who loveth any thing besides Thee,
except he love it for thy sake : for I
despise whatsoever is in this World,
in respect of thy sweetness, and the
Glory of thine House, which I have
loved. Where shall I get words to ex-
press the signs of thy singular great
love towards me, through thy infinite
benefits, wherewith from the begin-
ning thou hast nourished me ; besides
the benefit of Creation, when at the
beginning thou madest me of no-
thing after thine own Image, in mag-
nifying and exalting me above all
those Creatures, which thou hadst
made ; and making me glorious with
the light of thy countenance, where-
withal thou hast sealed the upper-
most seat of mine heart, thereby seve-

ring me both from insensible things,
and also from bruit Beasts, which
have no reason, and abasing me but a
little beneath Angels: O let me go to
thy holy Table; and as soon as I
have tasted, say as *St. Peter, Master, it
is good for us to be here*; if thou wilt
let us make here three Tabernacles;
here let us abide still, and enjoy thy
contemplation, for we lack nothing
now; it sufficeth us, Lord, that we see
thee; it sufficeth me to be satisfied
with so unspeakable sweetness. O!
blessed should I be, were I once ad-
mitted to behold thy brightness: who
can shew me such favour, O Lord!
thou mayest permit me to come there-
unto. I know, Lord, I know, and
acknowledge that I am unworthy to
enter under thy Roof, yet for the
honour of thy Name, accept of thy
Servant, which putteth his trust in
thee; but how shall I enter into thy
Sanctuary to consider thy power, un-
less thou open unto me? For doubt-
less, O Lord our God, we silly Worms
and

and Clay are unable to enter into the house of thine Eternity, unless thou (who of nothing hast Created all things) do guide us in; O, that I may cry after God, even the living God: That I may watch for thee more than they that watch for the Morning; and my Soul may follow hard after thee: O that the words of thy mouth may be sweeter to me than the hony, or the hony-comb; that I may delight my self in thy Commandments, which I have loved. (*This may be used on Sacrament days*)

Repair to the Prayers of the Church, or observe the Directions, pag. 13,

A Prayer on Thursday Morning for the Preparation to the Sacrament.

O Most Holy and Heavenly God and Father, which by the Immortal Seed of thy Word, hast begotten us to be thy Children, and with the same (as with Milk) dost nourish us purely as new-born Babes, as also

with Divine Mysteries of thy Holy Sacrament (as by a visible word) dost confirm and strengthen us in Faith, and Righteousness, and having so Adopted us into thy Family, continually feedest and nourishest us unto Eternal Life: how shall I sufficiently praise my God, or love and serve my Lord, who delivered me, when I deserved to perish Eternally? For I have been proud, and covetous, and hating wise Counsels, and soon weary of the offices of a holy Religion. I cannot give an account of my Time. I am so vile that I cannot express it: I have been so ungrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might with confidence and without fear, sin against so good a God, so gracious a Father; I confess to Thee, O God, what thou knowest already; But I confess it to manifest thy Justice, and to glorifie thy mercy who hast spared me so long: Thou hast concluded all under sin, that Thou mightest have mercy upon all:

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Look upon me, O God, and have pity on me, lying in my Blood and misery, my shame, and in my sins, in the shadow of Death, and in the gates of Hell. But yet, O God, Thou art the haeler of our breaches, and I must not despair; and I am sure Thy goodness is infinite. O let the cry of thy Sons Blood, who offers an Eternal Sacrifice to Thee, speak on my behalf, and speak better things than the blood of *Abel*; let me love and serve thee uprightly and eternally, for thy infinite love in Jesus Christ our Lord. *Amen.*

Thursdays Meditations in the Evening.

Upon the most Holy Sacrament.

Now before the Feast of the Passover, Jesus knew that his hour was come, that he should depart out of this World. *St. John 13. 1.*
unto the Father, having loved his own.

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which

which were in the World, he loved them unto the end. The humility of this our Lord was loving and diligent; doing all this work by himself alone, without the help of any other, in sign and token of his Love; for he himself put off his Garment, girded himself, put water into a Bason, bore it to the place where the Disciples sate, prostrated himself, and washed, not their hands, but their dirty Feet; and so himself lovingly wiped them with the Towel wherewith he was girded, pleasing and contenting himself to do all these things in his own Person: Teaching me herein to exercise the works of Humility and Charity in mine own Person, rejoycing more to do them my self, than to command them to be done by others, and performing every humble work, without mixture or note of boasting.

Let us consider that which passed between Christ our Lord and S. Peter, when he came to wash his Feet, Peter standing astonished at the humility of his

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his Lord and Master, said, *Lord dost thou wash my Feet!* in which words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Baseness of that work: Thus the holy Jesus lays every thing aside that he may serve his Servant with those hands, which gave sight to the Blind, health to the Sick, and life to the Dead. I (Lord) ought to serve thee, and to wash thy Feet: Nor do I esteem myself worthy to do this work, and wilt thou wash my Feet? hence will I learn to think highly of Jesus Christ, and very basely of myself: I will draw acts of Admiration, of Thanksgiving, and Imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to fear, and to be heavy; whereupon thou saidst to thy Disciples, my Soul is sorrowful unto Death, and he was withdrawn from them about a stones cast, and kneeling down, and praying, saying, *Father, &c.*

Whence

Whence is this, that in a cold Night when others are crowding to the fire, my Lord is sweating in the open Air? what sweat is this which flows in such abundance from his blessed Body, so that it runs and trickles down to the ground, Drops or Clods of Blood? Whence is it? We may soon know it is our sin caused this Bloodshed; our guilt, this sweat: *Adam* sinned in a Garden, Christ there sweats for it; his Day-Lust made this Night-sweat; that we might not burn in Hell, he suffers his horrid Agony for a time, that we should not endure a hellish, and worse extremity for ever; did he thus sweat for another's guilt, and shall I not bleed for my own? If instead of the pains of Repentance, I take pleasure in sin, will not this cost me my life? Yes, but for my Comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and must hope I may by the Virtue, and under the Conduct of this Agony of Jesus Christ.

Let

Let us dwell in love, and we shall be happy; for see how our Lord would engage thee by these Bonds in which thou art going to tie thy self to love the Lord thy God with all thy Heart, and thy Neighbour as thy self. Let us go then and wait upon him, and shew him the love that we bear unto him. Be not discouraged, for when the wicked forsakes his way, and the Unrighteous man his Thoughts, he himself hath said, that he will have mercy upon him. Let us give him thanks, even for this good mind, which he hath put into us, and for all the hope we have, that he will continue it to Eternal life.

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, pag. 13.

*A Soliloquy, or preparatory Prayer for
Thursday Evening, in preparation to
the Holy Sacrament.*

O Infinite Humility, what shall
I render unto thee, for the fa-
vours which thou hast done me!
Grant me this thy Meekness and lo-
ving Gentleness, to the end that I
may find Grace before thee, whom
the Prayer of the humble and meek
hath always pleased: Command me
(Lord) what thou wilt, helping me
with thy Grace duly to accomplish
what thou commandest. O Saviour
of the World, I confess, that I am
foul, and defiled with innumerable
sins, whereof I cannot wash my self,
for to sin was mine, but to pardon
them is thine; wherefore once more
wash me from mine Iniquity, and
cleanse me from my sin, and after
thou hast once washt me, wash me yet
once more, that I may come holy to
thy Table, to the end I may have a
greater

greater part with thee, with more security never to lose it. And sith thou (Lord) desirest so much to eat the last Supper with thy Disciples, I also desire earnestly to eat the same with thee, O King of Heaven, who standest at the door of our hearts knocking, desiring vehemently that thy Voice may be heard, and that the Gate may be opened, that entring into us, thou mayest sup with us, and we with thee: Come (Lord) into my House, for I set the Gate open unto thee, and with an exceeding desire, desire thy coming, that I may be Partaker of this thy Supper. My Soul thirsteth for thee, O Jesus, O that I might see the Joy that I so desire: O that I were satisfied with the presence of thy Glory, for which I do hunger and thirst, that where thou art there I may be also, beholding thy Face in Glory, O blessed Saviour and Redeemer, Jesus, Amen.

Fridays Meditations in the Morning.

Upon the Passion of Jesus Christ.

I Will consider the Innocency of our Lord Jesus Christ, who suffered for our sins, who was most innocent, without all spot of sin, most Holy, full of all Graces and Virtues, most wise and most discreet; in whom were contained, the spiritual Treasures of the Wisdom of God, and of his Divine Spirit, in doing good to all; who employed his whole Life in doing of good (as *St. Peter* saith) and healing all such as were oppressed with the Devil, gave sight to the Blind, cleansed the Leapers, cured the Sick, and raised the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himself to all! He is my Father,

ther, my Master, my Physician, my Redeemer, my Creator, my Benefactor, Espouse of my Soul, my God, and my All in All. And how a little before his Passion, he made himself my Meat and my Drink, to enter within me; for which cause I am to hold his Pains as mine own, sith he, who suffered them, is so much mine, and beareth to me so great a love.

The Soliloquy.

O Most bountiful Redeemer, how well dost thou pay our Debts with thine own pains; O that I could find out and comprehend the length, and the breadth, the height and the depth of the Charity of Jesus; O that I could enter into his inflamed Heart, and see the Furnace of Infinite Fire, that burneth therein, and melt in those flames; that issuing forth full of Love, I might love as I am loved, and to suffer with Love for him, who suffered for me with so great Love:
From

From his interiour Love burst forth such exterior signs and Demonstrations as were sufficient to mollifie a Heart more frozen than Ice it self, and more hard than any Marble.

L Et us now joyn together the penitent Sinner, and the Devout Saint, in this one Exhortation ; That they approach the Table of the Lord with a secret affection of Soul ; and that being raised by Faith, and enlarged by Prayer, in this Consideration, That their sins have been the cause of Christ's sufferings. The Jews cryed out of Christ , *Crucifie him , Crucifie him.* Such was the greatness of their malice, that (if possible) they would have had him twice Crucified ; but yet, is not their desire too unhappily fulfilled ? They crucifying him once with their hands, and We, even We crucifying him again by our sins ; who art thou then that comest to Christ without floods of Tears , when he comes to us in streams of Blood ? who

can meditate on his wounded Body, without a wounded Soul? Or view his pierced Side, without a pierced Heart; in which our Saviour gives us our true Devotions, bespeaking us as well as the Daughters of *Jerusalem* weep not for me, but for your selves; weep not for me or my sufferings, in a fruitless Compassion; but weep for your selves and your sins in a hearty Contrition. O let our hearts be raised by Faith, that so whatsoever is our Affliction and Pain, we may find an healing Vertue in the Blood of Christ, which is this Sacramental Administration, that so, for every sinful distemper in us, we may receive an healing Vertue from Christ; having our Remission of sins, and our Peace of Conscience confirmed unto our Souls, by his blessed Sacrament, as the Seal of Grace, and the pledge of Glory.

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, pag. 13.

*Confession of Sins out of the Holy Bible and
for Friday Morning.*

I Confess, O Lord,
That I was shaped in Wickedness, for v
and in sin my Mother conceived me, when
Psal. 51. 5. M

That my Heart is rebellious, like a my y
starting Bow, *Hos. 7. 16.* A

That I am of polluted lips, *Esa. 6. 5.* Flest

That my Tongue talketh nothing ther
but Vanity, *Psal. 114. 11.* reaso

That mine Eyes are evil, prone to A
Lust, *St. Mark 7. 22.* in sh

That my hands are slow to good, I an
Heb. 12. thin

That my Feet are swift to evil, v. 12. C

I have sinned against thee, O Lord, led t
and in thy sight, not fearing thy Ma- my
jesty, *Rom. 3. 15.* If

Esa. 57. 8. My sins are, O Lord, in to m

Psal. 25. 11. quantity large, and of a who
great size, of long continuance. E

Like a burden of Lead, Serv

Jer. 3. many in Number, more no l

Psal. 40. 2. *Ezek. 1. 3.* than the hairs of my Head, B
and

ble, and I gaining nothing thereby.

Not being ashamed, *Gal. 2. 18,*

Knowing it to be sin, *James 4. 17.*

I reap the Fruit of my foolishness;

ef, for what Fruit have I in those things

me, whereof I am ashamed, *Rom. 6. 21.*

My days are consumed in vanity, and

ea, my years in the bitterness of my Soul.

And now there is no health in my

5, Flesh, because of thy displeasure, nei-

ng, ther is there any rest in my bones, by

reason of my sin.

to, And what shall I now say, or where-

in, shall I open my Mouth, what shall

od, I answer, seeing I have done these

things ?

Out of the deep have I cal-

led to thee, O Lord : Lord hear *Psal. 30.*

my Voice.

If thou, Lord, shouldst be extream

in, to mark what is done amiss, O Lord,

2, who may abide it ?

Enter not into judgment with thy

d, Servant, O Lord, for in thy sight shall

re, no Man living be justified.

d, Behold, O Lord, though I have

d, finned

sinned, yet I humble my self under thy mighty hand ; I am thine, O save me.

Spare the humble and contrite, for behold I judge my self.

O taste and see how gracious the Lord is; Blessed is the man that trusteth in him.

For thy mercies, O Lord, are sweet, comfortable, better than life.

Come unto me all ye that labour, and are heavy laden, and I will give you rest.

I come not to judge the World, but to save it.

Wherefore in the multitude of the Sorrows that are in my Heart, thy Comforts, O Lord, have refreshed my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

My Flesh, and my Heart faileth, but God is the strength of my Heart, and my portion for ever.

O Lord, be thou so to me for ever. Amen.

A Prayer on Friday Morning. Of Confession of sins to God, before the Holy Sacrament,

O Most Glorious, and most Gracious Lord God, who art the Searcher of Hearts, the lover of Souls, and the Preserver of Men; before thee (Holy Lord) I here present myself polluted. Oh, do thou make me a penitent Sinner; polluted I am, and loathsome in the sight of mine own Corruptions, * wherefore
 see, O thou great and glorious, O thou just and
 Righteous Judge, O see; I here prostrate myself at the Bar of thy Justice, not knowing what to answer thee, my Conscience witnesseth against me, and thy Law condemns me; who? Oh, who shall plead for me? Oh! wilt not thou, Blessed Jesus, my Surety, my Saviour, wilt not thou undertake my cause, who art my Advocate? Wilt not thou procure

* Here name
 your particular
 Sins.

cure my pardon, who art my Mediator? O blessed Jesus! be now my Jesus; and seeing thou art able to save unto the uttermost all that come unto God by thee: O plaint in my Heart, gentleness and patience, meek and long-suffering Spirit, that I may never be transported with violent Anger; never be disordered by Peevishness, never think thoughts of Revenge: but may with Meekness receive all Injuries that shall be done to me, and patiently bear every cross and Accident, and with Charity may return Blessing for Cursing, Good for Evil, kind Words for foul Reproaches; that living all my days with Meekness and Charity; keeping Peace with all men, and loving my Neighbour as my self, and Thee, O sweet Jesus, more than my self, and more than all the World; I may at last come into the Regions of Peace and Eternal Charity, where thou livest, who loveth all men, and wouldst have none to perish, but all Men

to be saved through Thee, O most
merciful Saviour and Redeemer Jesus,
Amen.

A Prayer out of the Psalms.

O Lord God Almighty, and King
of Eternal Glory, who dost
acknowledge him to be a blessed Man,
by that abhorreth the way of Sinners,
and doth meditate in thy Law Day
and Night; Teach thou me, a wret-
ched Sinner, faithfully to serve Thee
with fear and trembling of Heart;
and seeing with all humility of Heart I
do call unto Thee with my Voice,
Rehear me, have mercy upon me, and
so hearken unto my Prayer; keep
me as the Apple of thine Eye, Hide
me under the shadow of thy Wings,
O because thou art my Strength, my
and Rock, and my Refuge: Cleanse me from
my secret faults, and keep thy Ser-
vant from presumptuous sins: O re-
member not the sins of my Youth,
but send me help from the Sanctuary,
and give me mine hearts desire, and
E so

so trusting in Thee, let me never be confounded, but forgive the punishment of my sin. Let thy mercy, O Lord, be upon me, as I trust in Thee, and delivering me out of all my fears, say unto my Soul, I am thy Salvation that I may go into thy glorious House for thou art the God of my strength; let not my steps go out of thy Paths, that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the way of thy Statutes, and I shall keep them unto the end; give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart; make me to go in the Path of thy Commandments, for therein do I delight for ever. *Amen.*

A Prayer.

O Blessed Jesus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who hast vanquished Satan, and all the Powers of darkness; O give Victory to my languishing Soul in her spiritual Conflict: Guide me

me with thy Counsels, sustain me with thy Grace, refresh me with thy Comforts, preserve me in thy Love, and crown me with thy Glory. O Jesus, Grant, I beseech thee, that so long as I am in the Darkness of this misty Desert, that the Eyes of my mind may behold and contemplate the most shining light and Brightness of thee, O God, and that I may always praise Thee for ever and ever, *Amen.*

Fridays Meditations in the Evening:

Upon the Passion of Jesus Christ.

THIS is one of the highest manners of Meditating, that is upon the Holy Passion of our Saviour; the which Consideration serveth to encourage us to endeavour our selves to imitate some part of that which is there represented unto us: For it is manifest that all the perfection of a

Christians Life consisteth in imitation, and following of the Vertues of our Saviour Christ, whereunto the

Apostle St. *Peter* exhorteth
1 Pet. 2. 21.

us, saying, Christ suffered for us, leaving unto us an example, that we should follow his foot-steps, who when he was evil spoken of, did not speak evil again; and when he was tormented, did not threaten them, but delivered himself unto him that did most unjustly condemn him; he suffered his Pains without any manner of ease or consolation: He shut up from himself all the Gates, whereby any manner of ease or consolation might come unto him, either from Heaven or from Earth; insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also; and therefore he said in the *Psalm*, I am become as a Man destitute of all help, I am left among the dead. This is that forsaking, which our Saviour signified upon the Cross,

when

when he said, *my God, my God, why hast thou forsaken me?* For (as concerning the Bond of Union,) the divine Nature never forsook the humane Nature, which it had once taken; yet as touching the consolation, and ease of the pain and torments, it did wholly forsake the same: And therefore we see that the Martyrs, when they went to suffer death, shewed themselves very courageous, merry, and joyful, but our Saviour, being the very Fountain of Grace and of strength (through whose Vertue the Martyrs had such force and courage, to be able to do that which they did) trembled and sweat even very drops of blood, when he went to suffer pains and torments for us: For in the Martyrs the Vertue of Charity, which redounded into their Souls, caused them to have very great Courage and Joy; but in our Saviour Christ, both these and all other Influences were by special Miracle suspended, that so he might drink the Cup of his most bitter Pains, pure and without

mixture of any manner of ease or consolation.

Consider therefore first of all, that so profound Humility, wherewith the most High and only begotten Son of Almighty God vouchsafed to be contemned, and less esteemed than *Barabas*; and to be crucified upon a Cross between two Thieves, as though he had been a Captain, and a Ring-leader of Malefactors.

Consider his so wonderful patience in the midst of so many reproachful Injuries and Torments, and withal, his passing great Magnanimity, in that he offered himself so willingly into the hands of his Enemies, and to suffer the greatest Pains and Conflicts that ever were suffered in this World.

Consider his most fervent Charity, which passeth all understanding, by the which only he was moved to offer himself in sacrifice for the sins of the World, and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies, even

to those very persons that shed his most precious blood.

Consider his most abundant mercy, which extended it self so far forth, as to take upon him all the Miseries and Debts of the World; and to make satisfaction for them, as if they had been peculiarly his own Debts.

Consider that so perfect obedience which he used towards his Father, whom he obeyed unto death, even to the death of the Cross; where finally bowing down his head, he offered up unto him his most holy Soul, giving us thereby to understand, that the work of his obedience was then perfectly fulfilled: Let us do as our Saviour himself commanded us; St. John 13. 15. I have given you an Example, that as I have done, so should you do likewise.

O Lord Jesus receive my Spirit; O my Life, take my Soul; my Joy, draw my Heart unto Thee; mine Head, direct me :
Light of mine Eyes, enlighten me ; O

Out of the Bible.

my Comfort, rejoyce me; my sweet Food, let me eat thee; O Word of God refresh me; O Light Eternal, shine thou over me, that I may understand thee, know thee, and love thee.

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, Pag. 13.

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, For Friday Evening.

Kneeling, say,

O Sweet Jesus, Praise, Honour, and Glory be to thee, O Christ; who for my sake hast vouchsafed to come down from the Bosom of thy Divine Father into this Valley of Misery, and to be conceived, and incarnated, and made Man by the Holy Ghost in the most chaste Womb of the Virgin Mary.

Choose, I beseech thee, my Heart for thy

thy dwelling place ; adorn it, replenish it with Spiritual Gifts, and wholly possess it.

O that I were so fastened unto thee, that I might never depart, or turn away my mind from thee ! I adore thee, most dear Redeemer, who being Born in the depth of Winter, didst not refuse to be swaddled in poor cloaths, and to be laid in the Manger.

Grant, O Lord, that I may always stand in thy sight, truly humble, and truly poor in Spirit.

O Blessed Jesus, who wouldst upon the Eighth day, like other Children, be circumcised, and being yet an Infant, shed thy precious Blood.

And for our singular Comfort wouldst be called Jesus, which signifieth a Saviour.

O that it would please thee to admit me (being circumcised from all bad Thoughts, Words, and Works) into the number of thy Children.

O sweet Jesus, whom the wise Men, with a devout seeking, found by the direction

direction of a Star, and having found, fell down, and worshipped thee; offering unto thee gifts of Gold, Frankincense, and Myrrhe.

Grant that I may offer daily unto thee, the Gold of bright shining Charity, the Frankincense of sweet smelling Devotion, and the Myrrhe of perfect Mortification.

O Holy Jesus, who for our sakes wouldst be subject to the Law, and to give us an example of Humility, wouldst be carried to the Temple by thy Mother, and be redeemed with an Offering ordained for such as were poor.

Where just *Simeon*, and *Ann* the Prophetess, rejoycing greatly at thy presence, gave very glorious Testimony of thy Dignity.

O that all Pride were utterly thrown down in me. *Amen, Amen.*

*Ejaculations upon the Life and Passion
of our Saviour Jesus Christ, conti-
nued.*

O Jesus, Praise, Honour, and Glo-
ry be to thee, who staying in the
Temple, wert for the space of three
days, with great grief sought by thy
devout Mother, and at length with
great Joy found by her sitting in the
midst of the Doctors, hearing them,
and proposing Questions to them.

Would to God thou wouldst give
and communicate thy self in such sort
unto me, that I might never be sepa-
rated from thee, nor ever be deprived
of thy comfort.

O Lord, who hast not disdained to
come to the River of *Jordan*, and
entring into it, there to be baptized
by thy Servant *John* the Baptist.

Who likewise for our sakes abiding
amongst wild Beasts in the Desarts,
and fasting Forty Days and Forty
Nights, and persevering in Prayer,
hast

hast permitted thy self to be tempted by Satan.

And overcoming him, hast been honoured with the Ministry, and Service of Angels.

Give me Grace, O Lord, that I may constantly persevere in Prayer, and let no temptation, I beseech thee, defile me, but rather let Temptations purge me, and joyn, and unite me unto thee, that I might adhere to thee alone, so that I may receive from thy Hand chearfully all kind of Adversity.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive those that offend me.

O sweet Jesus, who coming to *Jerusalem* in a meek and gentle manner, didst ride upon an Ass; and amidst the Praises which were sung by the People that came to meet thee, didst pour forth Tears, bewailing the ruin of the City, and destruction of those ingrateful Souls.

Grant that I may never prefer any thing before thee. O

O my Jesus, who in *Jerusalem*, according to the Law, didst eat the Paschal Lamb with thy Disciples, and giving them an Example of Humility and Charity, kneeling upon the ground didst wash their Feet, and having washed them, didst wipe them with a Towel.

Would to God this Example might pierce my heart, and utterly throw down in me all pride and loftiness.

O Jesus, who with an unspeckled Charity, hast instituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaste affection, singular humility, and purity of heart receive thee.

Grant that thy Word may be truly pleasing to me, and sweeter than the Hony and the Hony-comb to my Soul.

Who going forth with thy Disciples beyond the River *Cedron*, didst enter into a Garden, where thou foresawest thou shouldst be taken.

O that I could utterly forsake my own Will, and always love and follow thine !

O Jesus, who immediately before thy Passion didst begin to fear, to grieve, and to be sad, taking upon thy self our weakness.

Who, falling upon the ground, prayed unto thy Father, and humbly offeredst up thy self wholly unto him, saying, *Father, thy will be done.*

Grant that I may with a quiet mind receive all things as from thy Hands, and that I may find help and assistance from thee.

O Jesus, who didst lovingly kiss the Traytor *Judas*, coming deceitfully to thee.

Shewing by the calmness of thy Countenance, and sweetness of thy Words, that thou didst love him.

Grant I may shew my self loving and mild to all mine Enemies.

That I may pardon them from my Heart, howsoever they shall offend me.

O Jesus, who did permit thine Enemies most furiously to lay their Sacrilegious Hands upon thee; and being cruelly bound by them, didst not revenge, but mildly endure the Reproaches, Blasphemies, and Injuries wherewith they did most wickedly affront thee.

Who did restore, and heal the Ear of *Malchus*, one of thy furious Persecutors, cut off by St. *Peter* thy Disciple.

That rendring good for evil, the Riches of thy Mercy, and Mildness might shine forth to us.

Grant, I beseech thee, that the desire of Revenge may never have place in my Heart.

O that thou wouldst bestow upon me the Grace of true Patience. *Amen.*

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued,

O Jesus, who sufferedst thy self to be led bound as a Malefactor and

and Thief by a Troop of Souldiers unto *Annas*, and to be presented before him.

O unspeakable mildness of my Redeemer.

Grant, O Lord, that these Examples of thy Virtues may shine in me to my good, and thy everlasting Glory.

St. Peter, one of the chief of thy Apostles, thrice denied thee, and yet thou most mercifully lookest upon him, and provokest him to Repentance, and to shed Tears for his offence.

O that it might please thee in like manner to look upon me with that lovely Eye of Mercy.

That with due tears of Repentance, I may bewail my sins past.

And having bewailed them, may not hereafter any more return to them again.

O my Jesus, who by the wicked *Jews* was proclaimed guilty of death, and without cause condemned.

That

That by thy unjust Condemnation thou mightest deliver us from the guilt of our sins, wherewith we were justly attainted.

Grant that I may imitate thy meekness and patience.

Grant that I may be truly subject to my Superiours, and all Powers over me ordained by thee.

That I may obey my Equals, and love, and honour all men.

O my Jesus, who being stripped naked in the Palace, and bound to a Pillar, didst suffer thy naked and immaculate flesh to be rent with most cruel Scourges, that with thy Sores, thou mightest heal our Wounds.

That art indeed that living Stone, rejected by Man, but chosen by God.

Grant that I may now patiently suffer the Scourges of thy Fatherly Correction.

For they cloathed Thee, the King of Glory, with a Purple Garment for the greater affront.

They

They fastened upon thy Divine Head a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a scornful manner, saluted thee, saying, *Hail King of the Jews.*

Plant, I beseech thee, in my heart the memory of thy Passion.

O Jesus, who being declared innocent by *Pilate* thy Judge, didst not refuse to hear the furious out-cries of the *Jews*, by which they demanded that thou shouldst be Crucified.

Who being led out with two Thieves, didst carry thy Cross with great pain upon thy sacred and torn Shoulders, and didst not refuse to be driven forward, to be urged, and hastened.

And being weary and breathless, didst languish under the burden.

Give me Tears of Devout Compunction, and of Holy Love, which may melt my hard heart, and make it grateful unto thee.

That I may love thee alone, and rest in thee only.

Grant

Grant, that with fervent Devotion I may embrace all Crosses, and may humbly follow thee unto Death.

Who having thy Shoulders bruised with the weight of the Cross, didst at length arrive weary at the place of Execution,

Where Wine mingled with Gall was offered thee to refresh thee.

Who being naked, didst not refuse to be rudely stretched out upon the Wood of the Cross, and cruelly fastened with Nails upon the same.

Grant me, O Lord, that with a faithful and grateful mind I may consider this thy unspeakable Charity with which of thine own accord, thou didst stretch forth thine Arms, and willingly offeredst thy hands and feet to be pierced.

Who didst hang (thy hands and feet being pierced) three hours upon the shameful Wood of the Cross, and shedding in great abundance thy precious Blood, didst endure unspeakable Torments throughout thy whole Body.

O sweet Jesus, who wast so good even to those who were so wicked, that for the very same parties who did crucifie thee, thou didst pray unto thy Father, saying, *Father, forgive them, for they know not what they do.*

Give me, I beseech thee, the Grace of true meekness and patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didst embrace Death; and recommending thy self to thy heavenly Father, bowing down thy venerable Head, yieldest up thy Spirit.

Truly, thus giving thy life up for thy Sheep, thou hast shewed thy self to be a good Shepherd.

Thou didst die, O the only begotten Son of God! Thou diedst, O my beloved Saviour, that I might live for ever!

O how great hope, how great confidence have I reposed in thy death, and in thy Blood!

I glorifie and praise thy holy Name

good acknowledging my infinite obligations
that to thee.

cruc. O sweet Jesus, who being with great
thy lamentation of thy Friends, taken
a, for down from the Cross, wouldst be a-
nointed with precious ointments, was
race wrapt in fine linnen, and buried where
by no man was buried before.

om- O Jesus, praise, honour, and glory
nine be to thee, O Christ, who forty days
after thy Resurrection being expired,
I re- didst gloriously ascend into Heaven in
nly the sight of thy Disciples, where thou
able fittest on the right hand of thy Father,
blessed for ever.

for O that my Soul might always lan-
self guish on Earth, and ascend, and aspire
towards Heaven !

ot- And seek, and favour those things
my which are above in Heaven, and not
for those things which are here upon
Earth.

eat O my most merciful Lord God,
th, grant that according to thy Will, I may
ne to innocently pass the course of this
c. miserable life.

That

That my Soul departing out of the Prison of my Body, I may be vested with thy Merits, and Vertues,

And be received into thy everlasting Joy;

And with all Saints, I may bless and praise thee for ever. *Amen.*

A Prayer for the Preparation to the Holy Sacrament, for Friday Evening.

O Holy Jesus, I adore thy Mercies, and thy incomparable Love, who for our sake didst suffer such horrid and sad Tortures, which cannot be remembred without a sad compassion: Pity me, O Lord, pity me, dearest God, turn those thy Merciful Eyes towards me, O most merciful Redeemer; for my sins are great like unto thy Passion, full of sorrow and shame, and a burden too great for me to bear; Lord, who hast done so much for me, to purchase me Blessings

Blessings upon Earth, and an Inheritance in Heaven, now only speak the Word, and thy Servant shall be whole; let thy Wounds heal me, thy Vertues amend me, thy Death quicken me; and now that I am about to address my self to come to thy Table, O Lord, O that I might have such a sweet remembrance of thy Love, to encourage my hope, to excite me to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon, and for Grace of thy Holy Spirit, to enable me to please thee better hereafter. Multiply thy Blessings upon me, sweetest Jesus, increase in me true Religion, sincere and actual Devotion in my Prayers, Patience in troubles, and whatsoever is necessary to my Soul's Health, or conducing to thy Glory, and to such a Blessed Union with thee, that I may never more live unto my self, or to the World, but to thee only; and by the refreshments of an holy Hope, I may be led through the paths of a good life,

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life: to the possession of thy Kingdom,
O blessed Jesu, who livest and reign-
est ever one God, World without
end. *Amen.*

Saturdays Meditations in the Morning.

Upon the most Holy Sacrament.

WHAT a deal of cost and pains
do we bestow upon these
wretched Bodies of ours, only to
make them pleasing and lovely to the
Eye of some Beholders; as miserable,
perhaps, as our selves; and yet when
we have done all, we are (it may be)
no better than hard-favour'd, and un-
handsom creatures, and contemptible
in those Eyes from whom we desired
most approbation; whatever there-
fore becomes of the outward man, let
it be my care, that my Soul be vested
with my Lord Jesus, that I may come
holy that

om, holy to thy Table, so shall I be sure
gn. to be safe, rich, amiable here, and
out hereafter glorious.

It was part of our Saviours charge
upon the Mount, *Take no care what to*
put on; but it must be the main care
of our lives, how to put on Christ up-
on our Souls, that we may with pure
Hearts come to the holy Sacrament;
when I have once got this on my back,
I shall say, though in a contrary sense,
with the Spouse in the *Canticles*, I
have put on my Coat, how shall I put
it off? I have washed my Feet, how
shall I defile them? Now what is more
filthy than man conceived and born in
sin? and what is more clean and beau-
tiful than our Saviour Christ concei-
ved of the Holy Ghost? *My well beloved*
is white, and well coloured (said the
Spouse) *and chosen out amongst thou-*
sands: This most sweet and loving
Lord then, that was so fair and so
clean, was content to receive all the
spots and filthiness of our Souls, the
pains which our sins deserved; and
that he might leave our Souls clean

and free from them, what a wonderful pity and compassion was it that moved my Lord to have such a fervent desire for the cleanness of my Soul, that thou shouldst with so great charge and loss of thine own blood, bestow it upon me.

Blessed art thou, O my most merciful and loving Lord ; all the Angels praise thee (O God) for evermore.

Now when the Solemnity of the holy Eucharist is celebrated, it is a day when the Sons of God come to present themselves before the Lord, and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that receives, tempt him with wandring and worldly thoughts, with flat and dull affection; yea, it may be with Spiritual pride, with formal hypocrisie or impure imaginations ; now that we be not entangled in Satans net we may prevent it by having our eyes ever towards the Lord, our Souls fixt and intent upon Christ, in the sufferings of his Passion, the power of his Resurrection, the

Glory

Glory of his Ascension, and the benefit of his Intercession, with the enlargements of Contrition, of Faith, of Love, of Prayer, and Praises. For as often as I think of the Lord's Passion, I presume much of the Love of God, and the forgiveness of my sins. He bows down his head to kiss me. He stretcheth forth his arms to embrace me. He openeth his side that I may see his heart flaming with love, he is lifted up from the Earth, that he may draw all unto him; O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardest affection to testify how much I value thy kindness, to profess the sincerity of my Faith to thee, and my most dutiful love unto thee, and I will tender to thee, O my Lord, most hearty thanks, that thou wilt admit me to that honour; I will hope in God, for I will yet praise him, who is the health of my Countenance, and my God: Blessed be God, which hath not turned away my

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Prayer, nor his Mercy from me.

*Repair unto the Prayers of the Church,
or observe the Directions, pag. 13.*

*A Prayer on Saturday Morning to Jesus
Christ, for our due Receiving of the
holy Sacrament.*

O All-sufficient Saviour, Teach me by thy great good Example, obedience and submission to thy Divine Will, I humbly beseech thee, so to prepare my Soul to the due receiving of thy holy Sacrament worthily, that I may thereby effectually feel, taste, and feed on thee, my Saviour Jesus Christ, that I may by thee have Eternal Life: Pardon (O Lord) pardon my unpreparedness to come to so Holy and Divine Mysteries, make thy Word and Sacraments always so powerful and effectual in my heart, that I may thereby be sanctified and renewed unto all holy obedience unto thy Will, in the mortification of my sinful Corruptions, re-
newing

newing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith, and Temperance.) O blessed Jesus, by thee let me have access to thy heavenly Father; that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my uncleanness and disobedience, let thy humility extinguish my Pride and Vanity, thy Meekness extinguish my anger, and thy Charity cover the multitude of my sins, and that thou wilt with the hands of thy mercy, immediately after this life, receive my Soul into everlasting Joy and Felicity, there to reign with thee for ever, *Amen.*

Saturdays Meditations in the Evening.

Upon the most Holy Sacrament.

O What shall I do to have my Soul wholly possess with, and inebriated

ated by thee ; so to enjoy an eternal Oblivion of all past evils, and the perpetual embraces of thee (my only Good) but by coming to thy holy Communion, and there to seal the Promises that I have made to thee this Week, and for the future to live more holy and godly ; for the time to come suffer me (thy Justice laid aside) to speak unto thy Mercy, me dust and ashes ; yet suffer me to speak, being it is unto the Mercies of my God I speak, and not to Man ; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it. Behold the Ears of my Heart are before thee, open them, and say unto my Soul there, I am thy Salvation. Then will I hasten after thy alluring Voice, and catch fast hold on thee. O hide not thou thy Face from me ; let me see it though I die, least otherwise I die so as never to see it ; the Mansion of my Soul is too narrow to entertain Thee ; O let it be enlarged by Thee, by my coming to thy Table, for it is
very

very ruinous, be thou pleased to repair it? Cleanse me, O Lord, from my secret sins, and from my presumptuous wickednesses deliver thy Servant. I have confessed (this Week) my sins to thee, O my God, and I hope, thou hast forgiven the wickedness of my sin; I do not contend in Judgment with thee, for thou art the Truth; for if thou, Lord, shouldest mark iniquities, O Lord, who shall abide it? but the true Mediator, whom in thy secret Mercy thou hast manifested to the humble; (and hast also sent him amongst us, that we might by his example learn Humility) the Mediator of God and Man, the Man Christ Jesus: And this true Mediator was also made known to the Saints of old; that they, by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was Man, that he was Mediator, but as he was the Word, so he was no middling Person because equal to God; and God

with God, and together with the Holy Spirit, one God: How far hast thou loved us (O thou good Father) who sparedst not thy only Son, but deliveredst him up for us ungodly? How far hast thou loved us, for whom he, who thought it not Robbery to be equal to thee, was made subject, even to death, even to the death of the Cross? And therefore do I justly repose strong hope in thee, that thou wilt heal all my Diseases, being my Jesus; else should I despair, for many and great are these my Diseases, many and great they are, but greater is the Cure which thou hast provided, and well might we have imagined thy Word to have been too remote from having any alliance with us, and so have despaired of our selves, had it not thus been made flesh, and dwelt amongst us. That therefore Christ died for all, that they who live should not henceforth live unto themselves, but unto him, who died for them, and rose again, this is my great delight; and

and so often as I can be released from other necessary affairs, I repair to this pleasure of coming to thy Table; neither find I, in all these things which I run through, and wherein I consult thee, any place of settlement for my Soul, save only in thee; behold, O Lord, I cast all my care upon thee; let me live, and I will consider the wonderful things of thy Law. Thou knowest my ignorance, my infirmities; Teach me, heal me, O Jesus, in whom are hidden all the Treasures of Wisdom and Knowledge; Redeem me with thine own Blood, for I meditate on it, I eat it and drink it at thy Table, and it is communicated to others, and being poor, I desire to be satisfied therewith, amongst those who eat, and are satisfied; and they shall praise the Lord, that seek him.

Now repair unto the Publick Service of the Church, if you have opportunity, if not, observe the Directions, Pag. 13.

A Prayer on Saturday Evening, to Jesus Christ, for our due receiving of the holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascendest to *Jernusalem* with so great haste, fill my heart (I beseech thee) with that divine Love, that leaving my slow and idle pace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will, and whatsoever thou wilt not, I forsake, and utterly detest in my Heart: O merciful Jesus, make me to proceed from Vertue to Vertue, until I be grown perfect in thee, in holy Exercises, and vertuous Meditations of thy Death and Passion, in following thine own most holy and blessed Example; the Blood that ran from thy blessed Heart, wash my Soul from all sin and iniquity, that I may
come

come holy to thy Table, and there
to dedicate my self again unto thee.
I am not worthy, I confess, to be seen
in thy Sacred presence, but since thou
hast wrought in me a will to please
thee in all things, I desire, that I may
humbly appear and profess it before
thee; and wait upon thee for a power
to do according to the purposes of
my heart; and purchase to me thy
Grace, faithfully to serve thee, O my
Lord God, my might, my life, lead
me and feed me in this Mortality, and
at the hour of death, when I shall be
accused before thee, have mercy upon
me; grant me these supplications, which
I have made to thee this Week; and
by thy own and only Mediation,
purchase for me a gracious life, and
a blessed ending; and after my bodily
death, give me everlasting life, with
endless bliss that I may Reign with
thee, for ever and ever, in the World
to come, *Amen.*

And now having finished your Weeks Devo-
tions; you have the less to do on Sunday Mor-
ning;

ning ; nothing but to guard your self more strictly against all temptations, that they prevail not upon you : to this purpose, rise by fix a Clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the day, and then the Prayer before the Communion at home. If time will let you, read the Scripture, or some good Book.

Then examine the state and temper of your heart ; whether it be tender and affectionately disposed to relentings for your sins, with purposes against them, and Resolutions for a holy Life, and trusting on God in our Saviour's blood for Pardon, and let us have good Will towards all men, and charity.

Sundays Meditations in the Morning.

Upon the most Holy Sacrament.

DOst thou rightly understand, O my Soul, what this great Ordinance means? Behold thou art going to Feast with that God, who stretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters

Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind: What, feast with so Glorious a God! how happy mayst thou be, if this Sacrament charms thee into a fervent love to thy dear Redeemer; but how wilt thou escape, if thou neglect so great Salvation? here is represented the greatest love that ever was vouchsafed to Men: here the Son of God appears all bloody to affright thee from thy sins: here Christ is as it were Crucified before thine Eyes, that, remembering what it was that brought him to his Cross, thou mayest mourn, as one that mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven: here the everlasting *Trinity* seems to use his utmost endeavours to perswade thee into a heavenly Conversation: To thy *Holy Temple*, O my Soul, I am going to renew my Baptismal Vow, and to enter into a Solemn Covenant with God, and faithfully to promise him to resign my
self

self entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to those Laws which he hath sealed with his own Blood: To this end, thou eatest of his Bread, and drinkest of his Wine, and thus thou sealest the Covenant. Dost not thou remember, O my Soul, how the World was lost by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this holy Sacrament, thou shalt be saved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for those sins for which ye have mourned, (for this Week past) removing that Wrath at which ye trembled; let your sorrow be turned into joy, and your fear into faith and hope; Go and offer up your best Praises to the Father, who contrived this Glorious Redemption; to the Son who effected it; and to the Holy Ghost who gives us the benefit thereof. O the height and length, the depth

depth and breadth of the love of Christ! who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for so poor, and so evil deserving Wretches, with purpose to advance us to so blessed a condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned; we cannot climb Heaven in a moment; the way to happiness is but by degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a step to Eternity, and he is so much nearer Heaven, in going to this holy Sacrament. We cannot be too good Proficients in a holy Life, or think that in the smallest acts of Piety we have enough to carry us to happiness; and he that either believes, or loves his Saviour, cannot think he strives too much to live well; 'tis not a few times coming to this Table, but a constant Progress that mounts us thither. O! how bad is he that thinks himself too good to be made better.

The

The Promises of thy Glory are infinite, O Lord, and yet how carelessly do we embrace them; thou hast shewn us the way unto thy self, and yet we are not only unwilling, but even weary of walking to thee. Alas, are the joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? how nimbly do we pursue the Vanities of the World, but pretend a faintness in thy service? We can run after the perishing Concernments of this Life, but make little or no progress in coming to thy holy Table: quicken us, O Lord, and make us more earnest and zealous in thy Service; and as thou hast sent thy Son to bring us to thy self, do thou likewise send thy holy Spirit to sanctifie us for thy self; and then we, who of our selves can scarce move unto thine Altar, will by the assistance of thy Grace run the way of thy Commandments.

But why so backward, O my Soul,

to come to the Table of thy Lord,
 where thou mayest drink Wine and
 Milk without Money, and without
 Price; Where thou mayest be satisfied
 as with Marrow and Fatness, and eat
 of the living bread, whereof, whoever
 eats, shall live for ever? hast thou for-
 got the peremptory Command of
 Christ, *Do this in remembrance of me?*
 Is this remembering thy dearest Friend
 to think of him solemnly but once or
 twice a year, shouldest thou not re-
 member him as often as thou hast an
 opportunity? should thy Saviour re-
 member thee no oftner than thou
 dost his Death and Passion, how fear-
 ful would thy Condition be? Canst
 thou represent his love too often to
 thy mind and affections? Let us this
 day remember our sins that brought
 him to the Cross; art thou afraid of
 thinking too much of his love, and
 consequently of being too Religious?
 art thou afraid of being too much en-
 amoured with this Jesus? Art thou a-
 fraid, that the sight of his broken body
 will

will break thy heart too much ? Art thou afraid that the sight of his effused Blood will make thee pour out too many Tears, and Prayers, and Praises of his love? Considering how dull, how dead thou art, thou hadst need come frequently to the Sacrament to have thy affections supplied, and softened with his precious blood ; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity, too often? The oftner thou dost resort to this blessed Communion, the greater will be thy acquaintance with thy best of Friends ; no persons more welcome at this Table, than the humble and broken hearted ; and none meet with more favourable reception than the poor in Spirit ; these our Crucified Jesus prays for on the Cross, Father, forgive them. O come let us go into the house of the Lord, and the everlasting Father will say unto us, be of good cheer, your sins are forgiven you.

*A Prayer on Sunday Morning before the
Communion at home.*

O Blessed and Eternal Jesus, the
Lover of our Souls : Who art
pleased best in our love and hearty
affection to thee ; and wouldst have
us delight our selves in the thoughts
of thee, who gavest thy self a Sacri-
fice for our sins ; thy Body for our
Spiritual Food, thy blood to nourish
our Spirits, and to quench the flames
of Hell and Lust ; who didst so love
us, who were thine Enemies, that
thou desiredst to reconcile us to thee,
and becamest all one with us, that we
may live the same life, think the same
thoughts, love the same love, and be
partakers of thy resurrection and im-
mortality ; but , O Lord, I am a
shamed and blush to lift up my Face
to thee, for mine iniquities are increas-
ed over my head, and my Trespases
are grown up even unto Heaven. I
have wrought all these great provoca-
tions

tions, which I have confessed this Week, and that in the most provoking manner, doing evil with both hands earnestly, yea, hating to be reform'd, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil way.

Thus, O Lord, I am become out of measure sinful: And since I have thus chosen death, I am most worthy to take part in it: This, this, O Lord, is in justice to be the portion of my Cup: To me belongs nothing but shame and confusion of Face eternally; but to thee, O Lord God: belongeth Mercy and Forgiveness, though I have rebelled against thee, O remember not my sins and offences, but according to thy mercy think thou upon me. And now that I am to receive this day the Blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my Soul, that by the Merits of thy Death

Death and Passion, all my Sins are so freely and fully remitted and forgiven, that the Curse and Judgment, which my sins have deserved, may never have power, either to confound me in this life, or to condemn me in the World which is to come. For my stedfast Faith is, that thou hast died for my sins, and risen again for my Justification. This I believe, O Lord help my unbelief.

Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newness of Life; and let my Soul never forget the infinite Love of so sweet a Saviour, that hath laid down his Life to redeem so vile a Sinner. And grant, Lord, that having received these Seals and Pledges of my Communion with thee, thou mayst henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the days of my life in Godliness and Piety towards

wards thee, and in Christian Love and Charity towards all my Neighbours: That living in thy fear, I may die in thy favour, and after death, be made partakers of Eternal Life, thro' Jesus Christ my Lord and Saviour, to whom be glory for ever, *Amen.*

Now repair unto the pubick Service of the Church, and let no pretence interrupt or take us off from any part of Divine Service.

Having entred into the Church with due reverence, we may at our first kneeling down, present our selves to Almighty God, in one of these or the like short Ejaculations,

L Et the words of my Mouth, and the Meditations of my heart be now and ever acceptable in thy sight O Lord, my Strength, and my Redeemer, *Psal. 19. 14.*

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is
to

to come, fit us all for thy Service,
Revel. 4. 8.

Or,

O most gracious Lord God, give
us Grace to make the best use of our
time in thy House, graciously accept
us all, that come hither to present
our selves, our Souls, and Bodies un-
to Thee, for Jesus Christs sake, that
vouchsafed to present himself bodily
in the Temple for us, in great love
and humility.

*Meditations upon the Holy Sacrament,
for Sunday Morning: Before the
Prayers of the Church; or after, if
you have not time before.*

Kneeling say,

OH! How does this blessed Sa-
crament add Wings to devout
Souls, and wrap them up with *St. Paul*
unto the third Heaven, in an extasie of
Contemplation and Love! And what
shall my Soul now lie groveling on
the Earth, clogg'd and deprest with
Worldly

worldly Thoughts with earthly and carnal Affections? No, it may not, it must not; Christ is risen, and therefore my heart, my Spirit, that shall rise too, and seek those things which are above: Even unto thee, O Lord, my Jesus, do I lift up my Soul: My Soul; but how shall I call it mine, seeing it is thine, thine by purchase, thine, having bought it with thy Blood; yea, is it not thy Spouse, whom thou hast wedded to thy self by thy Spirit through Faith? And is not this holy Sacrament the Marriage Feast? If so, sure then, my Jesus, I was lost in my self, till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not on those earthly Symbols, but by them, as by a Ladder, it ascends, and lifts up it self unto thy heavenly Riches: And thus whilst my Body feeds on consecrated Food, Oh, let my Soul be filled with thy consecrated fulness; whilst my Body tastes their wholesome sweetness, let my

my Soul be satisfied with thy saving goodness.

O my Lord, rebuke Satan, and restrain all earthly and carnal Affections, that they do not once dare to whisper a temptation to my Soul, a distraction to my Thoughts, whilst I am in Communion with thee, in Prayer at thine holy Ordinance: Do thou, O Lord, rule me by thy Grace, Govern me by thy Spirit, defend me by thy Power, and Crown me with thy Salvation.

Thou, Lord, the Preserver of Heaven and Earth, thou openest thy hand and satisfiest the desire of every living thing, O open now thine hand, thy bounty, thy love, and satisfie the desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth; thou gavest *Manna* to *Israel* from Heaven; Give, O give thy self unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church.

G

Thou,

Thou, Lord, art now reigning in Heaven, Oh, do thou now also set up thy Throne in my heart : Thou art exalted in heavenly Glory, O manifest thy self in thy gracious Presence in thy heavenly Glory ; thou art the joy of holy Angels and blessed Saints in thy gracious Presence ; be thou now the reviving of Devout Souls, and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more than by Inspiration, and make me present with thee, and that more than by Meditation ; even lift up my Soul unto thee in a spiritual, real, and eternal Communion. Oh, the load of my sins, the burden of my flesh is so heavy, that I cannot of my self lift up my head, how shall I then lift up my Soul ? Wherefore, O my Saviour, do thou add thy strength to my weakness, thy supporting grace to my fainting spirit, and then I will run after thee, and lift up not only my hands, but my heart ; not only my

for the Sacrament. 137

my Eyes, but my Soul unto thee :
For it is not indeed the Eye, or the
Tongue, or the Hand, or the Knee,
but the Soul, which makes the accep-
table service in Prayer and Praises
unto God ; the Devotion of the Soul,
that is the very Soul of Devotion :
wherefore, that I may present my self
a living Sacrifice at Christs Table, my
best part shall be my first oblation, and
therefore in the very preparation and
entrance of this sacred Solemnity ,
see, O see, unto thee, O Lord, do I
lift up my Soul.

*As soon as the Sermon is ended, fall up-
on your Knees, and with all reverence,
say,*

A Ccept, O Lord, the Sacrifice of
those my Confessions, which I
have offered unto thee this Week past
from my Tongue, made and moved by
thee to confess unto thy Name: And
heal thou all my Bones, that they may
say, O Lord, who is like unto thee? I

am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat at thy Table the flesh of the sacrificed Lamb; O let the cry of thy Sons blood; who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the blood of *Abel*: For my sins and the *Jews* Crucify'd thee, and where shall I, vile wretch, appear, who have put my Lord to death, and expos'd him to an open shame; where should I appear, but before my Saviour, who died for them that have murder'd him, who hath lov'd them that hated him, who is the Saviour of his Enemies, and the Advocate for Sinners, and all that I do need, and all that I can desire! Thus, O my God, I have confessed before thee, (in this Week,) my Sins, and am guilty; and unless thou givest me Pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded: Give unto

unto me what thou hast designed for me; enable me for the Reception of the blessed Sacrament, the Work thou hast enjoined me to, and bring me to the place which thou hast prepared for them that love thee: That by thy Mercy, having my Infirmities covered, and my sincerity accepted, I may at last be admitted into the Joy of my Lord, through the Merit of Jesus Christ my blessed Saviour and Mediator, *Amen.*

Ejaculations to be used before Receiving of the holy Sacrament.

Kneeling, say,

O Lord, what is there in Heaven, or what upon Earth, that I would have besides thee.

Even as the Hart doth thirst after the Fountain of Water, so doth my Soul thirst after thee, O God.

My heart is ready, O God, my heart is ready.

Thou knowest, O Lord, that I love thee, and will bestow my life for thee.

Lord, what wilt thou have me to do!

Grant me to do what thou commandest, and command what thou wilt.

Into thy hands, O Lord, I do commend my Spirit.

O Light of mine Eyes.

O my secure Refuge.

O Life of my Soul, my Maker, my Redeemer, and my Preserver.

O Joy of my Soul! when shall I love thee with all my heart, with all my soul, and with all my might?

When shall I enjoy thee?

When shall I come and appear before the face of our Lord?

When shall I fully please thee?

I will not let thee go, till thou hast blessed me, my life, my love, my desire, my delight, my riches, and all my good.

O that I could always serve thee!

O that I could perfectly obey thee!

Grant me, O my only love, that I may

for the Sacrament.

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may continually reverence, and adore thee

O bottomless Sea of Mercy, pardon me all my sins and offences.

Permit me not, O my Lord Jesus, ever to be separated from thee.

Thou only pleasest me, and thee only I desire.

For thy love I utterly renounce all other Loves.

For thy love, I wholly yield up my self into thy hands.

O all my Glory! O all my *Delight*!

O all my Comfort!

With thy self comfort me, whom nothing else can comfort, or satisfy.

Blessed are they who dwell in thy House, O Lord, they praise thee for ever and ever.

Because one day within thy House, is better than a thousand without.

Holy, holy, holy Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.

Teach me, enlighten me, direct me, and assist me in all things, but

- especially at this time, that I may do, or say nothing but what is agreeable to thy blessed will and pleasure.

Too late have I known thee, O infinite Goodness.

Too late have I loved Thee, O beauty, so Ancient, and so New.

Thou wert within me, and I went seeking thee abroad.

But now, that I have found thee, though late, suffer not, good Lord, that I ever leave thee, *Amen, Amen, Amen.*

A short Prayer to be said before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender love, and the loving kindness, which thou in thy sweet Son hast bestowed upon us, miserable and wretched Sinners: No mans heart is able to conceive it, much less any mans Tongue able to express it. And now (O Lord) how is it possible for me

me, thy poor sinful creature, to requite the least part of these thy manifold, great, and unspeakable Mercies; I know and confess, that it is not in the power of any mortal man, or Angel to do it. The only thing therefore, that thou requirest at our hands, is to shew our selves obedient and thankful towards thee: Which thing although I cannot sufficiently do; yet Lord, I will endeavour to perform it so far forth as I am able, even from the bottom of my heart, and from the very depth of my understanding. In token and signification whereof, I have at this instant addressed my self to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jesus Christ, according to thine Ordinance, and to offer unto thee (as my duty is) the Sacrifice of Praise and Thanksgiving, with the rest of thy Faithful Congregation. Now vouchsafe (good Lord) I humbly beseech thee, so to work in my heart

by thy Grace and holy Spirit, that I may worthily receive these heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the Old Leaven of my corrupt and wicked nature by hearty and unfeigned Repentance, that I may spiritually eat Christ his flesh, and drink his Blood by a true and a lively Faith, that I may effectually feed upon the merits of his Incarnation, Passion, Resurrection, and Ascension, by vertue of the sweet and comfortable promises, made unto us in the Word of thy Holy Gospel; finally that I may be partaker of all the fruits and benefits of that most pretious and perfect Sacrifice, which he in the Body of his flesh offered up once for all upon the Cross, for the Redemption and Salvation of Mankind, that through a stedfast and constant Faith in him, it may be available as well for me, as for any others, to the obtaining, of free justification and righteousness

in this World, and of Eternal Felicity and blessedness in the World to come. Grant this (O merciful Father) for the love of thy only begotten Son our Lord; Who, having conquered Death, Hell, and Devil, and all his power, doth now live and reign in the highest Heavens, coequal and coeternal with thee and the Holy Ghost, for ever and ever, *Amen.*

Ejaculations to be used before Receiving of the Holy Sacrament, out of the Psalms.

HAve Mercy upon me, O God, after thy great goodness, according to the multitude of thy Mercies, do away my Offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before Thee.

Against Thee only have I sinned and done this evil in thy sight, that Thou mightest be justified in thy

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For I acknowledge my faults, and my sin is ever before Thee.

Against Thee only have I sinned, and done this evil in thy sight, that Thou mightest be justified in thy saying,

ing, and clear when thou art judged.

Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the bones which thou hast broken may rejoyce.

Turn thy Face from my Sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again; and establish me with thy free Spirit.

Thou shalt open my Lips, O Lord, and my Mouth shall shew forth thy Praise.

Lord, I am not worthy that thou shouldst come under my
 St. Matth. Roof.

I have sinned, what shall I do unto thee, O thou Preserver of Men.

I will take the Cup of Salvation,
and call upon the Name of the Lord:
I will pay my vows unto him now in
the presence of all his people.

Behold, O Lord, Thy beloved Son,
in whom thou art well pleased.

Hearken to the cry of his Blood,
which speaketh better things than that
of *Abel*.

By his Agony and Bloody Sweat,
by his Cross and Passion, Good Lord
deliver me.

O Lamb of God, which takest away
the Sins of the World, grant me
thy Peace.

O Lamb of God, which takest away
the Sins of the World, have Mercy
upon me.

Glory be to the Father, &c.

*If you have time, while the Priest and
others are Communicating, Read
Wednesdays, Thursdays, and
Fridays Meditations.*

Immediately before Receiving.

I Come, Lord Jesus, I come ; O take me to Thee, for Thou lovest me, and hast prepared a Table for me in the Seat of Love.

O Holy Jesus, I behold thee stretched upon the Cross , with thy Arms spread, ready to embrace and receive all Mankind into thy Bosom.

O blessed Jesus, let the blood that ran from thy blessed Heart, wash my Soul from all Sin and Iniquity , and purchase me Thy Heavenly Grace and Benediction.

O Lamb of God, Thou hast said, that he that Eateth Thy Flesh , and Drinketh Thy Blood, hath Eternal Life.

Behold thy Servant O Lord , be it unto me according to thy Word.

Lord I am not worthy thou shouldst come under my Roof; but speak the Word, Lord, and Thy servant shall be whole.

After

After Receiving of the Bread, Pray.

Blessed be the Name of my Gracious and Blessed Saviour Jesus, for giving me Thy Precious Body to be the Food of my Soul; (and grant that what thou hast given me for Remission of my Sins, may not by my fault become the increase of them;) and now, O God, I humbly present to Thee my Body and Soul; Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanness, so I may henceforth walk in Righteousness and Holiness before thee, all the days of my Life, *Amen, Amen.*

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purgemy Conscience from dead works to serve the living God.

Lord

Lord, if thou wilt, thou canst make me clean: O teach me, and say, I will, be thou clean.

After receiving of the Holy Cup, pray.

IT is finished: Blessed be the Name of our Gracious God; Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion, and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our steps in thy ways, strengthen us in thy fear, confirm us in thy love, and give us at last the inheritance of thy Children, *Amen.*

Lord, now lettest thou thy Servant depart in peace according to thy Word.

For mine Eyes have seen thy Salvation.

Which thou hast prepared before the Face of all People.

To be a Light to lighten the *Gentiles,*

to: the Sacrament. 151

ake tiles, and to be the Glory of thy Peo-
ple Israel.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

*Ejaculations after Receiving of the
Holy Sacrament.*

Out of the Psalms.

Praise the Lord, O my Soul, and
all that is within me praise his
holy Name; Praise the Lord, O my
Soul, and forget not all his benefits.

Which forgiveth all thy Sins, and
healeth all thine Infirmities.

Which saveth thy life from destru-
ction, and crowneth thee with mer-
cy and loving kindness.

Which satisfieth thy Mouth with
good things, making thee young and
lusty as an Eagle.

The Lord is full of Compassion and
Mercy, long-suffering, and of great
Goodness.

He hath not dealt with us after
our

our sins, nor rewarded us according to our wickedness,

For look how high the Heaven is in comparison of the Earth, so great is his Mercy also towards them that fear him.

Look how wide also the East is from the West, so far hath he set our sins from us.

Yea, like as a Father pitieth his own Children ; even so is the Lord merciful unto them that fear him.

I have sworn, and am stedfastly purposed to keep thy Righteous Judgments.

O hold thou up my goings in thy Path, that my footsteps slip not.

O praise ye the Lord all his Hosts, ye Servants of his that do his pleasure.

O speak good of the Lord all ye works of his, in all places of his Dominion : Praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee ; thou art my God, and I will praise thee.

O give thanks unto the Lord, for
he is gracious; because his Mercy
endureth for ever.

*Glory be to the Father, &c.
As it was in the Beginning, &c.*

*A Thanksgiving after the Receiving of
the Holy Sacrament.*

O Lord, thou hast sealed to me the
Covenant of thy Grace, made
to me in and through thy-Son, and
assured me of the forgiveness of my
sins, the power of thy Grace, and the
enjoyment of thy Love, upon the
Conditions of Faith and Repentance;
and of a new life. O Lord, I humbly
crave the daily assistance and help of
thy Grace and heavenly Spirit, that I
may not lock back to *Sodom* with
Lot's Wife, nor return with the Dog
to my old Vomit, but that I may ever-
more remember the Covenant and
Promise, which I have now made at
thy holy Table, and so labour to run
forward in the race of true Vertue and
Godliness,

Godliness, that at the length I may win the Prize, and obtain the Reward. Grant me (O most loving and tender Father) never to forget this great love, or cease to remember this dear Lord, but carry the thoughts of him and it, into all my affairs, that they may regulate and direct the actions of my life, to the promoting of his Honour, and expressing my acknowledgements of his goodness: Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me, that I might love thee; and thou wouldst have me to love thee, that thou mayst love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy Servants loved thee; that so at last I may partake of his Glory, and enjoy the full manifestation of his Love, through his Merits and Mediation, in his Heavenly and everlasting Kingdom, Amen.

Now the God of Peace, that brought

brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good Work to do his Will ; working in us that which is well pleasing in his sight, through Jesus Christ ; to whom be Glory for ever and ever, *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah ; Salvation be unto our God, and to the Lamb for ever, Amen.

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving, after the Receiving of the Blessed Sacrament : At home.

O Almighty and Eternal God, what worthy praise can I give unto thee, by whose Goodness I was Created ; by whose Mercy I was Redeemed, by whose Power I am

am preserved, and by whose Grace I hope to be glorified: And for all other thy Blessings, and Benefits, which I enjoy both in Soul and Body; and especially for feeding me this Day with the precious Body and Blood of Jesus Christ; I will therefore offer unto Thee the Sacrifice of Praise and Thanksgiving, and always praise thy Holy Name. O Lord, I heartily repent me of my many sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly I have spent my life hitherto: I desire, O Lord, to amend what is amiss in me; I earnestly intreat thee further, that whatsoever is in me vicious, or contrary to thy Blessed Will, may by Vertue of this blessed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the Absolution of my sins, the Confirmation of my Faith, and the
only

only delight of my Soul. What shall
 I return unto thee for all thy Love?
 What shall I give unto my Lord,
 who hath given himself for me? I
 have given thee my whole self, and
 now have devoted all the powers
 of my Soul and Body to thy Ser-
 vice: And I think my self happy,
 O blessed Jesus, in the choice I
 have made of thee for my Lord
 and Master. I rejoyce in the dis-
 posal I have made of my self to thy
 Service and Obedience, for a World
 I would not revoke my Consent,
 to be absolutely Ruled and Go-
 verned by thee as long as I live.
 Grant, O Lord, that I may hereaf-
 ter faithfully follow and serve thee,
 who hast at this time so lovingly
 vouchsafed to come to me; and be-
 cause (through my infirmity) I can-
 not follow thee as I would, be pleased
 to assist me with thy power, and
 draw me after thee, that I may
 walk in the strength thereof all the
 days of my life; and at last be
 brought

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brought by thy Merits to that place of
Glory where thou dost reign, together
with the Father and the blessed Spirit,
for ever, *Amen.*

Behold, thou art made whole, sin
no more, lest a worse thing come
unto thee, *St. John 5. 14.*

Praise the Lord, O my Soul; and
all that is within me praise his holy
Name, *Psal. 103.*

Praise the Lord, O my Soul, and
forget not all his benefits.

Which forgiveth all my sins, and
healeth all thy infirmities.

Which saveth thy life from De-
struction, and crowneth thee with
Mercy and loving Kindness.

Which satisfieth thy Mouth with
good things, &c.

*The Peace of God which passeth all
Understanding, the Blessing of God Al-
mighty, the Father, the Son, and the
Holy Ghost be with me now, and at the
Hour of Death. Amen, Amen.*

Some

Some

MEDITATIONS

To live well after Receiving the
Holy SACRAMENT.

THERE ought to be a special care of our life after the Holy Sacrament, as well as before, and in Receiving: For tho' a man may come conveniently prepared, yet if we be careless, and look not to our Life, after the Duty is done, we may mar all? But Faith teacheth us, that there is another life after this, and that there shall be a general Judgment of all our works, and that we shall receive either everlasting Glory for the Good or else everlasting pain for the Evil; but in this our corrupt Age, Christians are found to be very Weak and Feeble in their Faith, and very dissolute and licentious in their Lives; be-
H
cause

cause they eat not of this Divine Food; and therefore in the end they perish and die for hunger, as the Prophet signified, when he said, *Esa. 5. 13.* Therefore was my People carried away into Captivity, because they had no knowledge of God, and their Nobles perished for hunger, and the multitude of them died for Thirst. For this cause hath the Wise Physician, our Saviour Christ, (who hath felt the Pulse of our Weakness,) ordained this most Holy and Divine Sacrament, and for this purpose he hath instituted the same in form of Meat, that the very Form, wherein he did Institute it, might declare unto us the effect it worketh: And withal the great need our Souls have of the same. O that Men would understand by this the great necessity they have of this Divine Sacrament: By means of this Divine Meat, the Soul is united to the Spouse; by this, the understanding is illuminated, the Memory quickened, the Will enamoured,

the

the inward and spiritual taste delighted, Devotion encreased, the good motions awaken'd, our weakness fortified; and by means of this Divine Meat, we receive strength to ascend up even to the Hill of Almighty God.

But it is a frequent and foul fault amongst many, that so soon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Disposition and Devotion in the Church, there they shake hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, so they go from it, without any examination at all, it is never once more thought upon. O let it be your care to make up that by after diligence, wherein you were wanting before, also be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquir'st in, and bringest from the Sacrament with thee. A man when he finds enlarge-

ment, and a gracious disposition of Spirit in that Holy Ordinance, should be of *St. Peters* mind, when in the Mount with our Saviour in his Transfiguration, Master, it is good being here: It is good going to this Holy Sacrament, as often as you can: Let it be your care in holy affection by degrees to come to some spiritual height, having gotten up to more than any ordinary, and common pitch, our care should be to keep and maintain what we have gotten at the Sacrament; to keep the sweet meats we bring from this Banquet.

Let us presently begin to do these good works, and perform our Vows, while our hearts are warm with these flames, for to morrow we shall be less able, and perhaps less willing, and if we go not forward we shall go backward, let us sadly reflect upon our former back-slidings, and that we have the same frail Natures; and our Enemies the same power, and policy, and greater malice still: And if we can but pray

pray heartily for Grace to be good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleasant and easie, which was thought difficult, only because we had not tried it; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, then to satisfy it; and by the success of these first attempts, we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

When we feel our zeal too cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries: for if we receive this Sacrament carefully

and often ; it is the best means to make us persevere, and so it must never be omitted too long together.

What Tongue is able fully to express the excellency of this most blessed Sacrament? who can give worthy Thanks for so great a benefit? Who will not be altogether dissolved into Tears, when he seeth the Almighty God united unto him? Assuredly, the more we go about to consider the excellency and vertue of this Sovereign Mystery, the more do we want words to express it; and the more doth our understanding fail us therein.

Now what pleasure, what sweetness, what delightful favours of good life doth the Soul of the Just man feel at that time, when he receiveth this Divine Sacrament! there is none other sound heard at that time, but only sweet Songs of the inward man, vehement burstings out of holy desires, yielding of Thanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her be-
loved

loved. There the Devout Soul thro' the Virtue of this most Holy and Reverend Sacrament is altogether renewed and replenished with Joy.

There she is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in hope, and tied fast with bonds and knots of Charity unto her most sweet Saviour and Redeemer, whereby she waxeth daily more fervent in Love, more strong in resisting Temptations, more prompt and ready to sustain Labour and Travel, more careful and diligent to do good works, and most desirous often to frequent this Holy Mystery. Such are thy Gifts (O sweet Saviour,) such are the works and delights of thy Love, which thou art wont to Communicate to thy Friends by the means of this Divine Sacrament: And thus thou dost to the end, that we being filled with these so great and mighty Delights, should despise all other vain and deceitful delights.

We must endeavour by after pains

in Prayer and Humiliation, to quicken and awaken the efficacy of the Sacrament ; for this we must know , as a point of great use and comfort, that Sacraments do not alwayes work for the present, but the efficacy may come afterwards. It is in this case, as in that, *1 Sam. 10. 1, 6, 9. Samuel* anointed *Saul*, and said, *The Spirit of the Lord will come upon thee, &c.* And it was so, that when he had turned his back to go from *Samuel*, God gave him another heart, the Spirit of God came not upon him in the anointing, but afterwards ; when he was departed from *Samuel*.

Though the Sacrament works not for the present in Administration, yet if we be after touched with a sense of our unworthiness , and thereupon awaken our selves , to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with blessings upon our Souls ; and shall prove effectual and comfortable unto us.

How

How hardly can we be perswaded O Lord, to forsake the vanishing pleasures of this life, for thy Glory, and our own happiness : How unwillingly should we lay down our lives for thy sake, or the Gospels, that can so hardly part with one beloved sin in obedience to come to thy holy Table? Thy yoke is easie, and thy Service a perfect freedom, and yet we count thy Sanctuary a Prison, thy Law a trouble, and can scarce Sacrifice so much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this corruption of our frames; and teach us while we live, to delight in coming to thy holy Sacrament, for which thou madest us; even to Glorifie thee; that so whensoever this Earthly Tabernacle shall be dissolved, we may receive our charge with joy; and be carried by Angels to an everlasting Inheritance.

Consider now, if there may be found in the whole World, any greater ar-

gument of Love, than that Almighty God should give us his own Body for our Spiritual food and relief: We may read in many Histories, that some Mothers have (being constrain'd with extream hunger,) imbrued their hands in the Flesh and Blood of their own little Children, to sustain themselves with feeding upon them; and that for the great Desire they had to live; but who hath ever read, that any Mother hath fed her Child that was ready to perish and die with hunger, with her own Flesh? Or that she would be cruel to her self, to be pitiful to her Child? Certainly there was never Mother yet living upon the Earth, that ever did such a deed. But our most loving and sweet Saviour Christ, passing my Mother in Love, perceiving us to be ready to perish and die for hunger, and seeing withal, that there was no other way to maintain our lives, than to give his own Life for ours, and his Flesh for ours, cometh down from Heaven;
and

and yieldeth his Body to be cruelly put to death, that thou might'st preserve and sustain thy Life with this Divine Meat : Let us be adorned with all Virtues after the receiving of the Holy Sacrament, that we may inwardly be such as outwardly we seem to men ; and with reason thou ought'st to be much more within than is perceived without, for God beholdeth us, whom we ought most highly to reverence wheresoever we are, and to walk in purity, like Angels, in his sight, for it is a great Providence to lay aside for the service of God, and the business of the Spirit, as much as we can, (at the least once a day, at morning and at night. In the morning fix thy good purposes, and at night examine thy self what thou hast done? how thou hast behaved thy self in thought, word, and deed?) because God rewards our minutes, which are spent in his service, with long and Eternal Happiness ; and the greater portion of our time we give to God,

the

the more we treasure up for our selves; and no man or woman is a better Merchant than they that lay out their time upon God, and their Mony upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but tribulation and sorrow: Neither can he remain long in peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding; now that we have fed and feasted at the Lords Table; live now no more as ye were wont to do; now choose new company and new courses; now become new men, and go and walk in new ways; it is the very thing that God looks for at our hands after we have been at the Sacrament. So when we have had fellowship with God in the Sacraments, in the strength of that Heavenly bait, we should lift up our Feet, and go one cheerfully in our Journey towards Heaven.

After

After thou hast been at the Sacrament, if Satan or any of his Instruments set upon thee, in any temptation to any evil or Sin, fence thy self with thy Sacramental Vow; say to Satan I was lately at the Sacrament, there thou knowest what a Vow I made to God, therefore I may not do this evil; wouldst thou have me be forsworn before my God; should I, that have been at God's Table, and have eaten and drank with him, should I lift up my heel against him that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any case do it.

When we come from the Sacrament and not shew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two evils.

1. First, God accounts such receiving no service done to him. The Sacrament received without following and answerable obedience, he reposes
and

and accounts as no service at all to him so long as after your receiving, and eating, and drinking at the Lords Table, there follows no Conscience of keeping your Covenants, in yielding obedience to his Word in your lives: Now, what comfort can we have in our having receiv'd this Holy Sacrament, if God accept it not as a service done to him?

2. Secondly, We take an Oath solemnly at the Lords Table to forsake our sins, and to walk in obedience, in the performance of such holy duties, and then afterwards live in our sins still, and in the neglect of those duties still, we horribly pollute, and take Gods Name in vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a thing, and do it not? And is it a light thing with us to be forsworn, and that by the breach of an Oath and Covenant made solemnly with God? And though men will, yet

yet God will not be forsworn: Wo then to that man that breaks Covenant with the great God of Heaven, and Earth, who will not be mocked, who will not be baffled withal, who will be a swift Witness, and a severe Judge against all such as grossly take his glorious Name in Vain, and so foully pollute his Ordinances.

God hath given every Man and Woman work enough to do, that there shall be no room for idleness, and yet hath so ordered the World, that there shall be space for Devotion. He that hath the greatest business of the World, is called upon to spend more time in Meditation, in the dressing of his Soul for to come to this Holy Sacrament. And thus a man who does the duties requir'd before, in, and after the receiving of the Sacrament, and comes to the Sacrament after that due order; and walks after this Rule, peace shall be upon him, and all the *Israel* of God.

O most wonderful Sacrament ! what shall I say unto thee? with what words shall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles ; This is the memory of our Lord Jesus Christ, the Testimony of his great Love, the Pledge of everlasting Felicity, and the Treasure of the Christian life. Now, then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of Nature keep silence, let all the works of Grace give place, for this is a Work exceeding all Works, and a singular Grace above all Graces : Therefore let us serve God in coming to this holy Sacrament, even all the days of our life, that this life being ended, we may live with him for ever.

Now therefore (O most Divine Love) open the eyes of thy faithful People, open them, I beseech thee, (O most Divine Light) that with the
bright

what bright Beams of a lively Faith they
ords may know Thee, and dilate their
the hearts, that they may receive Thee in-
for to them, that being instructed by Thee
our they may seek Thee, repose their trust
our in Thee, rest in Thee, and finally,
of by means of this most holy Sacrament
rla- be united to Thee, as Members with
the their Head and branches with their
ory Vine, and enjoy the influence of Thy
gift Grace for ever and ever, World with-
ore out end, *Amen.*

A Morning Prayer on the Week days.

O Blessed Lord, who art infinitely
holy and happy in thy self, and
from whom alone I derive the possi-
bility of being either: I prostrate my
self before thee, in an humble ado-
ration of thy abundant goodness, and
a just confusion at my own detestable
ingratitude. Dear God, I most humbly
thank thee, that it hath pleased thy
goodness so to take care of me thy un-
profitable

profitable Servant this night past; that thou hast most safely kept me from all mine enemies, and hast given me sweet sleep, unto the Comfort of my Body. I most intirely beseech thee, merciful Father, to shew the like goodness towards me this day, in preserving my Body and Soul, that mine Enemies may have no power over me: O teach me so to walk, that I may never discredit the Honour of my Religion, nor stain the holy Robe which thou hast now put upon my Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed; nor lose my right of Inheritance, my Priviledge of being Co-heir with Jesus.

Give me a deep contrition for my sins past, and a hearty detestation and loathing of them, hating them worse than Death with Torments. Give me grace intirely, presently, and for ever to forsake them; to walk with care and prudence, with fear and watchfulness this day, and all my days; to do

do all my Duty with diligence and
 charity, with zeal and a never fainting
 spirit; to redeem the time, to trust,
 upon thy Mercies, to make use of all
 the Instruments of Grace, to work
 out my Salvation with fear and trem-
 bling; that thou may'st have the glory
 of pardoning all my sins, and I may
 reap the fruit of all thy Mercies, and
 all thy Graces; of thy Patience and
 Long sufferiug, even to live a Holy
 Life here, and to reign with thee for
 ever in the Kingdom of thy Father;
 which thou, O blessed Jesus, hast
 purchased with thy blood, and sealed
 by thy Spirit: To which blessed Trini-
 ty be ascrib'd all Praise; Honour and
 Glory; now and for ever, *Amen*,

*An Evening Prayer on the
 Weeks Days.*

O Eternal God, Fountain of Truth
 and Holiness, in whom to be-
 lieve is Life Eternal: Let thy Grace
 descend with a mighty power into my
 Soul

Soul, that I may make my humble address to thy Divine Majesty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against thee this day, or at any time before; O cleanse me from my secret sin, and cover my known sins, with the Righteousness of thy Son Jesus Christ; remove mine iniquities far away from thee, and be not angry with thy Servant forever, give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging, a Body chaste and healthful, competency of living according to my condition, contentedness in all Estates, a resigned will and mortified affections. That I may be as thou would'st have me, and my Portion may be in the Lot of the Righteous, in the brightness of thy Countenance, and the Glories of Eternity,

Keep

ad- Keep me, O Lord, from the destroy-
ing Angel this Night, let thy anger
this never rise against me, but thy Rod
n all gently correct my follies, and guide
the me in thy ways, and thy Staff sup-
ports, port me in all sufferings and changes;
ns, preserve me from sharp sicknesses, and
fled sudden surprises; keep all my senses
ime entire till the day of my death, and
eret let my death be neither sudden, un-
with timely, nor unprovided; and make
efus me to serve thee in the Communion of
far Saints, in receiving the Sacrament, and
with in the practice of all Holy Virtues, in
der the imitation of thy Holy Life, in Hu-
reet mility, in Charity, in Chastity, and all
be the Ornaments of Grace, and that I
and may by patience wait for the coming
or of our Saviour Jesus, *Amen.*

The END.

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